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MEMOIRS

OF THE

LIFE

Of the REVEREND, LEARNED and PIOUS

Mr. *THOMAS HALYBURTON*,

Profeſſor of Divinity in the Univerſity of St. Andrews.

In FOUR PARTS.

Whereof THREE were drawn up by himſelf, the FOURTH collected by his Friends from his private Papers, and his dying Lips.

THE EIGHT EDITION.

With a large recommendatory Epiſtle by *I. Watts.*

Pſalm lxvi. 16. *Come and hear, all ye that fear God and I will declare what he hath done for my Soul.*

Pſalm. xxxvii. 37. *Mark the perfect man, and behold the upright for the end of that man is peace.*

Pſalm. cxii. 6.——*The righteous ſhall be in everlaſting remembrance.*

GLASGOW:

Printed by ARCHIBALD M'LEAN, for JOHN ORR Book-Seller in the *Salt-mercat.*

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old ſerpent to keep the ſoul from God and his Chriſt; and all the counter-workings of ſovereign grace which in the end appears victorious. You ſee here the ſelf-flattery and many deceits whereby ſinners raiſe a good eſteem of themſelves, and build up their vain confidence in oppoſition to the holineſs of the law and the grace of the goſpel; and here Chriſtians may learn much of the holy ſkill that is needful to maintain a conſtant and glorious war with ſin by the ſtrength that is in Chriſt, and they may read the triumph of a dying conqueror.

Now though every Chriſtian hath ſome inward ſenſe of divine things yet every one has not ſo rich a variety of experiences; and among thoſe that have, few are ſo watchful as to take a due account of them; few ſo wiſe as to judge aright concerning them; and few ſo faithful and bold as to conſign theſe things to writing for the uſe of others. Men that are fit to publiſh their obſervations of this kind generally imagine, that humility requires to bury them in ſilence and darkneſs. But the author and ſubject of this narrative was a man of great piety, bright natural parts, ſtudious learning and uncommon penetration and judgment, as ſufficiently appears in his other writtings; yet there is ſuch a vein of humility and honeſty that runs through every page, that you may ſee the ſecret workings of his thoughts through his holy language. His ſins as well as his graces lie open to ſight, the labours of his ſoul appear to the eye, and the pious reader will find himſelf at once delighted and improved. So the curious operations of bees are ſeen through a hive of glaſs, and the ſpectator is at once entertained with inſtruction and pleaſing wonder.

II. Another thing that gave me an eſteem of this work was the account that is given of an evangelical converſion, after the author had been long ſtruggling with

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with sharp convictions of conscience and labouring long under sharp agonies and terrors: He had been fighting with guilt and corrupt nature to attain holiness, pardon and peace, by all the methods that the reason of man would naturally suggest, and by the doctrines and duties of the gospel itself used in a more legal way and manner; and found his labours repeated and vain, and his work still to begin. Here he describes at large the utter insufficiency of all convictions and awakening words and providences, all tears and repentances, all religious duties of worship public and private, all vows and promises, covenants and bounds with which he bond his soul to God; and how sin prevail'd and triumph'd over them all when they were practised only in a legal manner, as a mere task of conscience, and without the delightful taste of the grace of the gospel. All these left him still under guilt, under the power of sin, and in outmost confusion near to despair, till it pleased God to open his eyes to behold the mercy and comfort of the gospel as the way to holiness and peace; till divine grace brought him as a dying sinner, empty of all good and helpless, to the full salvation that is in Christ, and sweetly constrained him to receive peace and holiness together; till he learn'd the way of sanctification by faith and hope in a pardoning God, a God reconciling sinners to himself through *Jesus* the redeemer. This overwhelm'd his soul at once with deep humility and repentance, with wonder and holy joy, with hope and love, and constrained him to pleasant obedience. This renew'd his nature, this wrought in him all the powers and principles of Christian holiness, and raised and supported them in a glorious degree.

Now though I dare not confine the workings of the blessed spirit, who is infinitely free and various in his operations, and he hath carried some thousands to salvation in a more legal way, and doth daily conform his divine workings in many souls to their lower

degrees of light and evangelical knowlege, as well as to their natural tempers and their temptations; yet it is my judgment that such a conversion of sinners as this author experienced, is always more frequent where the gospel obtains in its purest light and its divinest glory, and seems to be more akin to the spirit of Christianity.

III. The last thing that I shall mention that I remark in this work is, the full confirmation that is given to our holy religion, and to this noble method of divine grace, not only in the most watchful and holy life, but also in the most joyful and glorious death of this good man. Death takes off every possible disguise, and makes us think and speak sincerely; and yet you see him still the same. Here we find reason and learning giving their testimony to the gospel and to the power of godliness, with a living pen and with dying lips.

Tho' this book may be of great use to all that will read it with an humble and serious temper, yet the persons to whom I would chiefly recommend it, are these, *viz.*

First, To my younger brethren in the ministry: perhaps they may learn from these papers, the way of suiting their discourses in public and in private, with a more happy turn for the relief and salvation of souls. I am perswaded if we all consulted the workings of the spirit of God on the hearts of Christians, and the various devices of corrupt nature, and the wiles of *Satan*, as they appear in such memoirs as these, we should learn better how to deal with the consciences of men in order to their sanctification and comfort, and put the doctrines of the gospel to their proper use: We should all preach the abounding grace of Christ, in order to lead sinners to delight in the law of God, and more effectually direct and

draw them to the practice of that *faith that works by love.*

Next, I would recommend it also to those persons that are awakened to a sense of their sin and danger, and seeking the way of salvation; that they may not run into mistaken methods, nor follow the false and flattering dictates of a mere natural conscience, lest with their bibles in their hands, and the gospel on their lips, they seek righteousness and peace *as it were by the works of the law.* Here they will find that hope is the surest and kindest spring of holiness, and that there is no solid and lasting peace but what is built on the clear discoveries of forgiving grace; and that faith only can purify the heart.

I would recommend it in the *third* place, to poor melancholly souls, who walk watchfully and mournfully before God in every duty, and labour in religion, and travel on in heaviness all their days: They dare not indulge their hopes, nor scarce admit any degrees of comfort because their holiness is so imperfect. Let them learn from this example to try whether they would not sooner arrive at great degrees of sanctification, by going farther out of themselves to fetch their comforts, and by letting their hope live on the freest and richest promises of the covenant of grace, wherein repentance and holiness are promised as well as pardon and happiness. Let them try whether an humble trust in *Christ* as their righteousness and their strength together, would not fill them with powerful constraints of love, and lead them to a sweet delight in every duty? and thus that good word would be fulfilled unto them, *the joy of the Lord* shall be *your strength,* Nehemiah viii. 10.

I would commend it also to those Christians that have begun to walk with God chearfully in the ways

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of his gospel grace. Here they may be assured that all the glorious grace of the gospel will by no means excuse them from daily labour and care and watchfulness, from constant and earnest prayer and universal diligence in all the duties of godliness. For if these be omitted sin will prevail, and *Satan* gain many advantages to bring them back to guilt and bondage again. Sin prevailing will spread a temporary darkness and death over all the vigour and beauty of their religion; but when they are fallen into such degrees of back-sliding and decay, they may learn here, that the only way of their recovery is by faith and hope in the gospel, by trusting as undone sinners in an all-sufficient Saviour; and that their only security all along the road to heaven is by joining diligence and dependance together.

I will not recommend his book to the nice and critical part of the world that have no taste of inward religion, and relish nothing but what is polite and modish: yet I would attempt an *apology* for a few things in it that may perhaps disgust some better readers, and prevent their own advantage.

Some will say, *the author seems to indulge enthusiasm, and talks mystically in some pages of his narrative.* But let it be remembred, that men of great piety, whose souls are moulded into a temper of religion, behold the truths of the gospel in a glorious and transcendent degree of divine light; they live under warm impressions of their truths, and feel the sweet influence of them on all the powers of nature: This makes them speak even of the most rational things of religion sometimes in the language of an inward sensation, of which divine relish and savour persons of lower degrees of piety feel but little, and the irreligious man knows nothing at all.

This

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This ſame language of divine experience may be obſerved in the writings of ſeveral great and holy men of *Scotland*, who have been favoured with rare and peculiar viſits from heaven, and have maintained a humble intimacy with God, and upon this account their names ſurvive, as their faireſt honours and ornaments of their country.

In moſt other parts of this book the author maintains the reaſonableneſs of the way of ſalvation by the goſpel, and of the conduct of the holy ſpirit in the converſion of men; ſee particularly *page* 49. tho' now and then in his way of ſpeaking he indulges a little to this inward and divine ſenſation. But that he was a man of uncommon turns of thought, clear judgment and ſtrong reaſoning, is abundantly evident to any one that will read his diſcourſe againſt the *Deiſts*, where he proves by ſome unanſwerable arguments, the utter inſufficiency of the *Deiſts* religion for the ſalvation of men, and beats them fairly at their own weapons. I wiſh that treatiſe was publiſh'd ſingle by itſelf.

Another will object, *that he multiplies particulars beyond all neceſſity.* I intreat the *Engliſh* reader to forgive this fault, for I believe it is partly the cuſtom of the country, and faſhion even of the learned in his native land. Let it be noted alſo that the greateſt part of the figures here only denote the number of the paragraphs: And if ſome of the longer paragraphs are divided by figures as well as by *colons* and *periods*, it ought to be pardoned as much as the idiotiſms of his language, which can give no manner of juſt offence to a wiſe and judicious reader. Omit the figures in reading, and the ſenſe is good, and the objection vaniſhes.

I have this to add further in his behalf, that the faſhion

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fashion of our age in *South-Britain*, to write essays and discourses of all kinds without distinguishing any heads or particulars, is every whit as faulty, and as much to be censur'd. This concealment of all method, even in some excellent treatises, renders the sense more obscure to the apprehension of common readers, and much more difficult to the memory both of the vulgar and the learned. We have got such an extreme aversion to the way of writing used by our fathers, that because they run their heads up to *nineteenthly*, and *six-and-twentiethly*, we are ashamed in our day to say *secondly* or *thirdly*. Against this humour of our age I would bear my testimony, even in a preface, and say,

In the *third place*, it will be objected, *that he is a great deal too large in some parts of the narrative and is ready to repeat the same things*. But when an observing Christian hath endured such repeated conflicts, and obtain'd laborious victories, and passed many years in such various exercises of soul, he finds it impossible in a few pages, to tell you a tenth part of what he hath passed through: This he himself excuses, *page* 56. and you may learn hence, that no Christian in this life is entirely safe even from those temptations that have been once powerfully overcome.

I shall be told by some persons, *that there are many scriptures brought into this history not much to the purpose*. But forgive a Christian this practice, who loves to talk in the language of his God, where he can but imagine the words may be accommodated to his sense: and if he hath multiplied quotations in some places without apparent necessity, yet in several of them it must be owned the allusions are very beautiful.

In the last place it will be said, *there are some things too private and personal*, and some things that seem

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too

too mean and of too little moment to trouble the world with. I reply, there's little of this to be found in what he wrote himself for the view of others; but our friends after our decease are ready, from an access of affection, to show many of our lesser affairs to the public, fondly imagining they will be acceptable to the world, because their own delightful memory of their friend makes it relish so well to themselves. After all, I cannot say but a judicious abstract of this book would render it more useful to the reader, and more secure from every exception.

May the blessed spirit, who formed the soul of this author to the divine model of his gospel, form the heart of every reader by the same perfect rule; and raise them to equal or to higher degrees of faith and holiness; that they may be living witnesses and honours to the name of *Christ*; and let them join with me to adore my God and Saviour, who, though he hath secluded me from service in his house, by long sickness, yet he honours me to stand as a figure on his high-way, to direct travellers in the road; and while he restrains my tongue from its delightful work, he is pleased to use me as a silent finger to point to the footsteps of a faithful shepherd, and by them to guide the flock in their way to heaven.

Theobalds in Hartfort-shire May 1, 1718.

I. Watts.

TO

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THE
PREFACE
TO THE
READER.

OF all biography, the lives of eminent saints are, beyond all controversie, the most edifying and useful, being, in some measure, a transumpt of the holiness of God and of his word. Their laudible and amiable example carries in it such a secret and powerful efficacy to make impressions on fellow-christians yea on all generous souls, with whom there is any remains of conscience, that it has oft provok'd them *to love and good works*, and by a pious emulation to tread their steps to glorifie God, and mend their pace heaven-ward. Heb. x. 24. Matth v. 16. 1 Pet. ii, 12. iii. 1.

Without the holy and exemplary lives of the votaries of religion, the gospel of Christ usually is so far from gaining ground, that it daily loses the room it has in the world; of which the present melancholy state of the reformed churches is too plain a document. I am perswaded that next to the great outpouring of the *spirit from on high*, Isa. xxxii. 15. the rapid and admirable success of the glorious gospel, was greatly owing to the holy lives of its professors, especially their shining in the peculiar and distinguishing duties of Christianity, and their cheerful and undaunted boldness in suffering for Christ. There's for since in our day the gospel is so visibly destitute of this

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great advantage to commend the christian religion to the consciences of all, both friends and foes; we hope the printing of the following sheets, will not be found unseasonable, when there is so evident, and universal a decay of the life and power of religion with the truly godly, and such a prodigious and formidable growth of hypocrisy, formality, luke-warmness and security, &c. with many in the visible church, when the scandalous and profane lives of many professt Christians, are giving so deep and deadly a wound to the credit of religion and the gospel; when not a few, especially of our youth, and that not of the meanest quality, are poisoned, I fear beyond the power of antidote, with profane romances, stage-plays, and histories of the filthy and impure amours of the vilest rakes, and most profligate debauchees, and with arthiestical and blaspemous books against all religion; in a time when the world is abused with lying stories of the lives of men, base apostates, that *preached an other gospel, ceased not to pervert the right ways of the Lord*, and that were cruel wolves and persecutors; by which they are represented, and very artfully dressed up in the likeness of great virtuosos, first rate Christians, and men of God indeed. Who knows, but this book, may be of some use to rouse decayed Christians, waken such as have *a name to live, but are dead*, give a check to the vicious and loose lives of the immoral, expose the distinguised lives of enemies, and convict athiests; and tho' it should be wholly fruitless that way, yet it should be a standing testimony and witness against the dangerous and growing evils of this perlious time, *they shall know there has been a prophet among them.*

The first three periods of his life were all found after his death in a manuscript, written with his own hands as they are printed; but all we could have of the fourth period of his life, is only some gleanings from imperfect short hints of things in his diary, which

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which he had never digeſted nor enlarged, which is certainly a very conſiderable loſs, ſeeing the experiences of this fourth period, might have been much more uſeful, being the whole time of his miniſtry; but the wiſe Lord, the maſter, called him off, and prevented it. After he was fixed in a charge, he had much work, his pariſh being both ſpacious and numerous; he was oft abroad preaching at ſacraments, alſo about buſineſs, and always when he preached, if in health, he wrote much, as is told afterwards, and he was ſcarce three years a miniſter, when his health broke. Theſe and other difficulties had hindred his finiſhing thoſe memoirs, we judge, which we know he deſigned; he told himſelf to ſome friends, if health and buſineſs would have allowed, he would have written as much on the fourth period, as on all the other three.

In reading of his exerciſe, the terror he was once under, when, as he words it, *the Lord brought him to Sinai*, it would be remembred, that tho' preparatory law-works with all the adult that are called, be the ſame as to ſubſtance, all muſt be enlightened, convinced of their ſin and miſery, be made truly ſenſible of their loſt ſtate, be throughly humbled, made to ſee their ſtate deſperate without a Saviour, and be renewed ere they will come to Jeſus, ſo there is a great variety among the Lord's people as to the time of their awaking, the duration of it, the means by which, *&c.* meaſure of terror, or down-caſting, and diſtinctneſs about their exerciſe, and the like.

No ſerious ſoul has reaſon to be ſhaken about their intereſt in Chriſt Jeſus, tho' they have not been ſo early awakened as ſome, or had ſo great a degree of terror, and been ſo long under it as others, or tho' they cannot give ſo diſtinct account of the time when, the means or inſtruments by which the Lord firſt awakened them, as ſome can do, by all which they have no ſmall advantage. 'Tis to be regreted, that ſome worthy men have, by uncautious diſcourſes on this

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this ſubject, ſtumbled not a few ſorrows and exerciſed Chriſtians.

As to what we have of his dying words annexed to the memoirs of his life, 'tis but a little, we aſſure you, of what he ſpoke the laſt five days before his death; ſome of the ſweeteſt and moſt ſavoury diſcourſes he had, are wholly loſt, being ſo mangled by the writer, that we were forced to drop them; for great care was taken not to inſert any thing, but what he ſpoke. The occaſion of this was, the writter was forced to ſtand at a diſtance, and out of his ſight, becauſe when he obſerved him writing, he was diſpleaſed, and would not allow it, likewiſe the noiſe that ſometimes was inthe room, with peoples ſpeaking to him, their coming in, or going out, and ordering things about him, made the writer oft loſe half a ſentence, neither was it poſſible for thoſe that reviſed his dying words to help this.

The want of connexion, there is oft betwixt purpoſes diſcourſed by him, was occaſioned partly by the ſhort ſlumbers he ſometimes fell in, his taking ſome refreſhment, and other interruptions, and partly by reaſon of different diſcourſes perſons had to him.

We aſſure you, there are very few diſcourſes he had that are full and compleat, as he then ſpoke them.

READER.

There are ſome things very obvious, that add a peculiar and bright luſtre to the teſtimony this dying ſaint and faithful miniſter of Chriſt has given to the good ways of God; which ſhould commend this his ſwan-ſong to all.

1ſt, They are the laſt words of one that gives you a rational and diſtinct account of the work of God on his own ſoul ſome years ago, and who afterwards by a holy

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a holy convincing walk *adorned the gospel of Christ*, and glorified his Lord and master, which was his greatest ambition on earth. He tried the reality and sweetness of religion some time, found *it was a true report* the gospel made, and that the *half was not told.* His last words deserves the more regard, since ye may see he was far from being bigotted unto a fond conceit of the principles and practice of religion, he *tried all things and did hold fast that which was good*: What vast pains he was at to examine the very fundamental principles of natural and reveal'd religion ye may see from his memoirs, his treatise against deism, the reason of faith, &c. All which demonstrate his faith *did not stand in the wisdom of men*, 1 Cor. ii. 5. but in the power of God. They are the last words of one that spent about twelve years in lively preaching of *Christ and him crucified*, whereof not a few of the Lords people retain a savoury remembrance, of which his excellent sermons will convince those that knew him not, if encouragement be got to print them.

2*dly*, This may enhanse the value of this testimony, that he was under so great a damp, so dark a cloud for three or four days before that abundant consolation and joy the Lord fill'd him with, which you will find narrated by himself in his dying words. How agreeable is this to the Lord's usual way of dealing with his saints, he wounds and then heals, smites and then binds up, they are prest'd out of measure, above strength, &c. Not only at conversion, but oft in his dealings with them through their life, both as to their outward and inward condition, and oft signally at death. This glorious method is worthy of God, and nobly advances his blest designs, about his own.

3*dly*, The constant and unusual composure of spirit he had is remarkable; tho' he was under very tormenting pain, the last days of his sickness, yet not one impatient word dropt from him; tho' he slept little the last five days, and spoke much, yet not

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raving word ever heard from him, which as ye will find him oft admiring it, so it was a wonder to all that were present.

4thly, With what life, what a peculiar emotion of spirit what fervour did he utter his last words? How refreshing, affecting and astonishing this was, all present well remember: And tho' we had all his dying words, this is still wanting, nor can it be described by us: Now should not that endear this saint's testimony to religion.

5thly, How prudently did he address himself to persons, ministers, or private Christians that visited him, according to their various ranks, principles, conditions and circumstances? He spoke with the nicest caution to them, even them; which was very surprizing.

6thly, And especially that all this was spoke by him in view of approaching death, (for neither he nor others conceived the least probability of his recovery after he took bed) Death the king of terrors, the most terrible of all terribles to an impenitent sinner, and that nothing can make easie and sweeten, but the precious fruits of our Lord's death and sufferings. Yet even then what a calm on his soul? What submission to it did he shew? What boldness in facing this last enemy? With what concern and passion was he panting for death? How welcome was it to him? His own words will testify this. One of the opposite way, and not the meanest for sense, said, he never saw one so willing to die. Now whence is all this? How can this be?

Pagan Moralists and philosophers talked of their cordials against death; but when it came to the push, they found them all insipid and useless. Hardned desperate atheists, and besotted stupid epicures have shut their eyes on danger. The presumptuous and deluded hypocrite may feign submission to death, pretend a hope to heaven, and hold fast his groundless

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and

and rotten hope; yet when they turn their faces to the wall, how sour and chagrin does the sight of pale and grim death make them? Their hearts sink in them as stones, or else are forced to bewray a restless disquiet and perplexity.

A graceless, bold and furious soldier may court death, rush on it, and pretend to defy it in the field.

Some prodigies of wickedness, given up of God, from a base cowardice and impatience, have dared to be their own executioners, against the self evident principles of the law of nature, as well as the express precepts of the moral-law: But not a shadow have any of these of the sweet calm and composure, the invincible patience, the intire submission, the absolute resignation to the divine will, the chearfulness, satisfaction, joy and comfort, the lively and assured Christian attains at death, which our dying friend in so great a measure enjoyed, of which his own words will give you the best account.

Now then is there not here something truly supernatural and divine, that humane nature could never be capable of, if it were not renewed by the exceeding greatness of that power that raised Christ from the dead, and also a singular measure of the saving influences of the spirit of adoption giving to it? May not all then see, that will not shut their eyes, that the greatest hero among men cannot be equall'd to, or vie with a soldier of Christ; yea, that these puny heroes are but faint shadows of the real Christian. Ransack the wide world, consider all the distinguishing excellencies of mortals, view all that have assum'd the name of wise, great, or good, or that men canonize for such, and ye will see beyond all debate, that a saint infinitely outvies them all in his life, especially in his last conflict with death, the close of the dark scene: Here shines brightly his true greatness of spirit and incomparable bravery indeed.

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Now on the whole, what a clear convincing evidence have ye here of the immortality of the soul, that when his body was lowest, yet his intellectuals were so sound, and the actings of his spirit about the great things of eternity, were so vigorous and lively; he himself shew'd a peculiar turn of wit in improving this.

O the great truth and reality there is in religion! were it a dream, a mere melancholly, hypochondriack fancy, an imposture, or cheat, as athiests talk, or no more in't but mere morality that has no relation to Christ Jesus, a dead lifeless form, or some external bodily exercise, as the blind sensual world, not having the spirit, judges, could it have produc'd such real, such sensible, and surprizing sweet effects, that swallowed up all trouble and pain, and ravish'd with joy as he found? It is possible any that have the use of their reason, can once imagine a saint can personate this at death, when under no temptation to dissemble, when interest or worldly considerations can have no place or influence, and when they are under the most awful impressions of eternity, judgment, and of God the judge of the quick and dead, which so effectually tend to prevent it!

May we not hence also see the wonderful virtue of Christ's blood, the efficacy of his death and cross? *through death he has destroyed death, and him that had the power of it.* On the cross of Christ the saints raise their triumph. How warm was the heart of this saint when he spoke of it! *How oft did he glory in the cross of Christ!* On this intirely he laid the stress of his salvation.

O how sure then is God's word! How safe a bottom to venture our souls on, even at death! Is he not the faithful God that keeps covenant? Did he not *remember the words which he promised to his servant, on which he caused him to hope?* Did he not find it with a witness, especially in his greatest extremity

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at death, when he needed it moſt! How much did he himſelf notice this? May we not appeal to dying ſaints, in the words of *Joſhua* to *Iſrael*, if any one thing hath failed of all the good things the Lord had promiſed to them? *As for God, his way is perfect, the word of Lord is tried: he is a buckler to all thoſe that truſt in him.*

And to conclude, may we not ſay, *There is a reward for the righteous: verily there is a God that judgeth in the earth?* How can we doubt of this, ſince the ſaints ſee the ſalvation of God, they feel and taſte this in their life, and at death have a very heaven antidated in their ſouls? What cluſters of the fruits of the promiſed land from *Eſhcol*, what ſweet earneſts and pledges, what infallible fore-runners of heaven have they, both as to their exerciſe and enjoyment day and night, for ſome time in their life, and eſpecially in their laſt trial, when near to eternity? Of which our dear friend, as you will ſee from his dying words, had ſo ſweet experience.

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A SHORT ACCOUNT OF THE

Birth, Parentage and Character of the Reverend Mr. THOMAS HALYBURTON, *with some other Circumstances of his Life.*

MR. *Thomas Halyburton*, professor of Divinity in the new college at St. *Andrews*, was born at *Duplin*, in the parish of *Aberdalgy* December 25th. 1674, of worthy and godly parents, Mr. *George Halyburton* and *Margaret Playfere*. His father was descended of the family of *Pitcur*, in the county of *Angus*; and was minister of the parish of *Aberdalgy* in the prysbytery of *Perth*, out of which he was ejected by the then government, in the year 1662, as about 300 more ministers were also, summarily without any legal process, simply for non-comformity to prelacy.

Mr. *George Halyburton*, who was then bishop of *Dunkeld*, and had been a zealous covenanter, suddenly became so forward for the national defection and so cruel a persecutor of his once fellow presbyters, that he would not spare him more than others, tho' he was his near kinsman, but turned him out of his charge: And yet that prelate was scarce well warm in his nest, when the Lord smote himself with sore sickness, of which he died, and went to his place.

Immediately after he was thus persecuted, that choice and pious gentleman, the sole heritor of the said parish, who was one among a thousand in such an evil time, and afterward suffered much for non-conformi-

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formity, gave him a house to dwell in at *Duplin*, beside himself, was his ordinary hearer, and while he lived, shewed no small kindness to him, which deserves a thankful remembrance from his relations.

His father never repented his faithfulness in adhering to the covenanted work of reformation, but rejoiced that he had been honoured to suffer on that account; and when he fell asleep in the Lord in the year 1682, in the 55, year of his age, he died in the faith of this that God would deliver this church from the then sore persecution it was under.

His mother was daughter to Mr *Andrew Playfere*, the first minister of *Aberdalgy* parish after the reformation from popery, to whom her husband succeeded a little before the restoration of prelacy. She was allied to some of the best families in the kingdom by the mother; of which here I shall forbear a particular account: But which was their far greater glory, both of them from their youth up, were truly religious.

His mother excelled many of her own sex, for knowlege of the principles of religion, and an uncommon memory of the scriptures; she would have exactly repeated many of the choicest chapters of the bible.

They had a numerous family, no less than eleven children, and very sickly; all of them died young, except their eldest daughter *Janet*, and this their son Mr. *Thomas*; but to sweeten these trials, they had peculiar comfort in the death of their children; some even of the youngest of them, gave singular evidences of their dying in the Lord, which some yet alive well mind.

When his father died, he was happy to be under the care of such a mother: The episcopal persecution for non-conformity daily growing, she with her son in law, and daughter, were forced for their safety to withdraw to *Holland*, took him along with them, while he was very young: He quickly learned the

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Dutch, and went to *Eraſmus* ſchool to learn the latin: There they ſojurned till *Auguſt* 1687, at which time they returned home, narrowly eſcaping ſhipwreck.

At their return he went to the ſchool, and afterwards to the univerſity, where he made great proficiency beyond many of his equals. When he had finiſhed his courſe there, he entered chaplain to a noble family, where one that had been his ſchool fellow, and had drunk in the principles of the deiſts, began to attack him on that ſide, which obliged him in the beginning of his ſtudies to read that controverſy carefully; and what progreſs he made in this, will appear from his book againſt the deiſts. He could not attend leſſons of divinity in any of our colleges, while in that family; and tho' he had read divinity only two years the preſbytery of *Kircaldy* importun'd him to enter on trials, and he was licenſed by them to preach, *June* 22, 1699.

He was ſettled miniſter in *Ceres* pariſh, *May*, 1, 1700.

In 1701, he was married with *Janet Watſon* a virtuous and pious gentlewoman, daughter to Mr. *David Watſon* an heritor in the pariſh of St. *Andrews* a zealous good man, and one that ſuffered much in the late times for non-conformity. His relict ſurvives with ſix children, one ſon, and five daughters, beſide two ſons and a daughter that died.

Some few years after his ſettlement at *Ceres*, his health broke, and his indiſpoſition daily increaſed, ſo that he was hardly able to go through his miniſterial work in that large pariſh.

In *April* 1710, having received a patent from her majeſty, and an invitation from the preſbytery, he was tranſported by the ſynod of *Fife*, to be profeſſor of divinity in the new college of St *Andrews*.

In *September*, 23, at 7 in the morning 1712, he ſlept in Jeſus, *and him will the Lord bring with him*.

He was of low ſtature, his body but thin and ſmall-

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his hair black, but his complexion pretty clear and fair.

In *April* 1711, a dangerous ſickneſs ſeized on him which obliged the phyſicians, at ſeveral times, to take from him about 44 ounces of blood: he recovered and went abroad again, but his waſted body never attained the ſmall ſtrength he had before his ſickneſs; ſhortly after his arms and legs became a little benum'd and inſenſible, as alſo ſwelled, which at his death increaſed greatly.

But O! How noble a ſpirit, how great a ſoul dwelt in his weak and frail body.

He was naturally of a very pleaſant and deſireable temper. He had an equal and chearful ſpirit, which he retained under ſurprizing viciſſitudes. This evenneſs of temper appeared much in his frequent and dangerous ſickneſs. He had a calm, peaceable, healing diſpoſition, and yet bold as a lion in his maſter's cauſe. He had a peculiar talent for compoſing differences: How afflicting the proſpect of diviſions was to him, the following ſheets will teſtifie: And had ſome others been bleſſed with more of this ſpirit, his and our fears had been utterly diſappointed.

He was maſter of a conſiderable ſtock of prudence, he ſtudied to walk in wiſdom toward them that are without, and them that are within, and to become all things to all men.

He was dextrous in obſerving tempers, and in addreſſing and managing perſons. How wiſely he carried in church judicatories, whereof he was a member others can witneſs.

He abhorred that unedifying converſe, that is ſpent in frequent and unſeaſonable jeſting and drollery, ſo common with many; tho' he was abundantly facetious in company, when and where he ſaw it expedient, and this way ſometimes he has dropt what tended to edifie. Thoſe who converſed moſt with him, will own, they ſeldom enjoyed his company without ſome profit by it. He oft was uneaſy after much

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much converſe with others, if he was not edified himſelf, or though he did not edifie others; how circumſpect and tender was the ſtrain of his walk in this? He oft regretted the difficulty there was to retain integrity in the moſt part of company in this degenerate age; he reckoned ſuch company a great hardſhip, and loth would he be to have let any thing offenſive in converſe go without a check.

The following memoirs will witneſs his walking with God in his family and cloſet: But ſome things here I cannot paſs; it was his ordinary, except he had been neceſſarily hindred, to come from his cloſet to family worſhip, eſpecially if the Lord had given him enlargment of heart, and if his ſpirit was in a due frame; he would then have been very uneaſie, if any interruptions fell in betwixt cloſet and family-duties. He alſo commonly expounded the word of God, at leaſt once a day in his family. The night before family-faſts, which he kept, our national-faſts, he always directed his ſervants how to manage that work, and on the faſt-days themſelves diſcourſed them about their ſouls condition and concerns.

He was an affectionate and dutiful huſband, a conſcientious and kind parent, a faithful and eaſy maſter.

Such as knew him, will own, he had a clear head, a very ready and rare invention, and an uncommon memory; he read little after his health broke, and oft owned his greateſt improvement was more by thinking than reading.

He had a very ready way of expreſſing his thoughts; he was far from a vain, airy affectation of language in preaching, (a prevailing evil in this time) he had ſtudied an even, neat and ſcriptural ſtile, and this became natural, tho' ſome thought in the end, his deep thinking made it a little more abſtruſe than formerly to a popular auditory.

He had choice pulpit gifts, he was an accurate and pathetic preacher a great textuary, cloſe in hand-

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ling any truth he discoursed, and in the application, he was home, warm and searching; and in this he shewed himself usually a skilful casuist. He oft complained, that some worthy men were too general and bare in the application of their doctrines.

He ordinarily wrote his sermons very exactly, when health and business would allow; he used to say 'A lazy minister in his younger years, would make a poor old man. It were to be wished, that this example were more followed than it is. He oft adventured to preach under great indisposition, when he was not able to write so much as the heads of his sermon, yea, even at sacraments, and he has been singularly assisted, to the conviction of all that heard him. In his last two years he wrote little, his health then was so low.

His experience of the power of godliness, with his other gifts mentioned, made him very skilful to deal with wounded spirits, according to the variety of their cases; and this converse he owned was extreamly useful to himself. Few ministers have taken a more cautious and confirming way of dealing with people, than he did before he admitted them to the sacrament; and while in health, he was diligent in the other parts of his ministerial work.

He was no less singularly fitted for the schools; he spoke elegant latin promptly, tho' he had been long in the disuse of it, and was scarce at any pains to recover it, which was much admired: He was very expert in the greek, but his sickness broke his design to accomplish himself in the rest of the oriental languages.

In controversies, especially those of the time, he excelled many, it was strange to see how quickly he would have taken up the state of controversie, the strength of an adversary, seen through their deceitfull sophistry and pretences, and how close and nervous his reasoning was usually.

Now on the whole, what a loss, especially in this

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this juncture, may we juſtly reckon the death of this great little man to the poor wreſtling church of *Scotland*, to the place he lived in, and to his family? Alas! What ſhall we ſay? What great thoughts of heart may it cauſe, when ſuch a green olive-tree, fair, and of goodly fruit is cut down, when ſuch bright ſtars ſet, yea, even conſtellations of them in our day? May we not juſtly, fear, when ſuch wreſtlers with God are taken off, as he on his death-bed comments on ſuch damping providences, *that the conſumption decreed ſhall overflow in righteouſneſs?* Iſa. x. 22.

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MEMOIRS OF THE LIFE OF Mr. THOMAS HALYBURTON,

WRITTEN

By himself some years before his death.

INTRODUCTION.

THE common occurances of the life of one in all respects so inconsiderable, are not worth recording; and if recorded, could be of little use either to myself, or others. Wherefor it is none of my design to waste time or paper with these. But if I can recount the Lord's gracious conduct toward me, the state of matters before and under the Lord's special dealings with me, in a way of conviction, illumination, conversion, consolation and edification; and compact them so, as to discover, not only the parts of this work, the several advances it made, the opposition made to it, its victory over the opposition of my own heart, Satan and the world: but also to present the work in its order and issue, it may be of great use to my own establishment, and if ever it should fall in the hands of any other Christian, it might be not unuseful, considering, that the work of the Lord in all is, as to the substance, the same and uniform

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uniform; and *as face answers to face* Prov. xxvii. 19. in a glass, so does one Christian's experience answer another's and both to the word.

This being the design of this narrative, to give some account of the Lord's work with me, and my way with him, in so far as I remember it from my birth this day, I shall proceed to it.

PART. I.

Narrating the state of matters with me from the time of my birth till I was about ten years of age, or thereby.

I Came into the world, not only under the guilt of that offence, whereby many, nay all *were made sinners*, Rom. v. 19. *and on the account* whereof *judgment passed upon all men to condemnation*: But moreover I brought with me a nature wholly corrupted, *Job.* xiv. 4. *Psalm.* li. 5. a heart wholly set in me to do evil. *Eccl.* ix. 3. This the testimony of God in the word satisfies me of. And herein I am strongly confirmed by undoubted experience, that fully convinceth me, that from the morning of my days, while under the advantage of gospel-light, the inspection of godly parents, and not yet corrupted by custom, the imaginations of my heart, and the tenor of my life, were *evil, only evil and continually so.* Gen. vi. 5, 8, 21.

2. It cannot be expected, that at so great a distance, I should remember the particulars of that first three or four years of my life: Yet I may on the justest grounds presume, that they were filled up with those sins that cleave to children in their infancy. Many of which are not only evil, as they flow from a poisoned root; Matth. vii. 17. *for an evil tree will bring forth corrupt fruit*: But do also bear the im-

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preſs of, and an evident congruity to their corrupt ſource, and taſte ſtrong of that root of bitterneſs whereupon they grow. While we are yet on the breaſts, inbred corruption breaks forth, and before we give any tolerable evidence that we are rational, we give full evidence that we are corrupted. *Pſalm.* lviii. 3. We ſhew that we are inclined to evil by preſſing with impatience and eagerneſs for what is hurtful; and our averſion to good, by refuſing with the greateſt obſtinacy what is fit, proper and uſeful to us. At firſt we are only employed about ſenſible things, and about them we give the firſt evidences that our natures are corrupt. And with the firſt appearances of reaſon, the corruption of our ſpirit diſcovers itſelf. How early do our actings diſcover paſſion, pride, revenge, diſſimulation and ſenſuality to be inlaid, as it were, in our very conſtitution? Any ordinary obſerver may diſcern inſtances innumerable of this ſort, very early in children. With theſe and the like evils, no doubt, were the firſt years of my life, whereof I remember little, filled up; 'Folly is bound up in the heart of a child, *Prov.* xxii. 15. and we go aſide aſſoon as born, ſpeaking lies,' *Pſal.* lviii 3.

3. In this firſt period of my life, I had advantages above moſt. My parents were eminently religious. I was trained up under their eyes and inſpection, for moſt part. I continually heard the ſound of divine truths ringing in my ears, in their inſtructions; and I had the beauty of the practice of religion continually repreſented to mine eyes in their walk. I was by their care kept from ill company that might infect me. By theſe means I was reſtrained from thoſe groſſer outbreakings that children oft run into, and habituate to a form of religion, and put upon the performing of ſuch outward duties of religion as my years were capable of. Hence it appears, that the ſin, I now am fully convinced, that I wallowed in during this tract of time, is not to be imputed, either as to incli-

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inclination, or actings, merely to contracted custom, or occasional temptations; But it really was the genuine fruit and result of that lamentable byas man since the fall is born with. Sure the spring must be within, when notwithstanding all the care taken to keep me from them, I impetuously went on in sinful courses. The holy God hedged up my way by precepts, example, discipline; But I broke through all. Sure the springs must be within. And sure it most be very strong that was able to bear down such powerful mounds * as were set in its way, by the providence of God, and run with so full a stream, notwithstanding all outward occasions of its increase were cut off, as much as might be. Herein I have a full evidence of a heart naturally estranged from, nay opposite to the Lord. And besides, this deeply aggravates my guilt. 'And they have turned unto me the back and not the face, though I taught them rising up early and teaching them, yet they have not hearkened to receive instruction.' *Jer.* xxxii. 33.

4. The care of my father during his life, which ended *October* 1682, and of my mother after his death, tho' very great, did not change, but only hide *nature*, which is indeed often hidden, sometimes overcome, seldom extinguished. Albeit I cannot remember all the particulars from the 4th or 5th year of my life, yet so far do I remember what the general bent of my heart was from that time. Upon a review, I must confess that it was wholly set against the Lord. *The carnal mind is enmity against God, is not subject to the law of God, nor can it indeed be,* Rom. viii. 7.

5. To confirm this, when I now survey the decalogue, and review this portion of my time, notwithstanding of the great distance, I do distinctly remember, and were it to edification, could condescend upon particular instances of the opposition of my heart

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heart unto each of its precepts. Whatever influence education may have in moulding what is seen, yet surely 'the imaginations of man's heart are evil from his youth up,' *Gen.* viii. 21.

6. True it is, through the influence of the means before mentioned, I did all this while abominate the more gross breaches of all the commands, and dislike open sin. But mean while my heart was set upon the less discernible violations of the same holy law. My quarrel was not with sin, but the consequences of it, and the main thing I regarded was the worlds opinion of it. Fear of punishment, pride that fears to be ill thought of, or at best, a natural conscience enlightened by education, were the only springs of any performances of duty, or abstinence from sin. Prone I was all this while to sin, even of all sorts, which that age is carried unto, in secret when I could say, that *no eye shall see me*, Job xxiv. 15. They who for credit or other such inducements, may seem averse to sin, yet will make bold in the dark with the worst sins;——*Son of man hast thou seen what the ancients of the house of* Israel *do in the dark, every man in the chambers of his immagery? For they say, the Lord seeth us not, the Lord hath forsaken the earth,* Ezek. viii. 12.

7. Even those things, which, in my way seem'd good and promising, such as detestation of gross sins, performance of duties, &c. were either purely the effects of a forcible custom, a bribe to a natural conscience to hold its peace, a sacrifice to self, a slavish performance of what I took no delight in to avoid the whip, or sometimes a charm to keep me from danger, which I thought would befal me, and dreaded much, if I neglected prayer. Thus my best things dreadfully increased my guilt, being like the apples of *Sodom*, fair to look at, promising while untried, but within full of ashes and noisome matter. *When ye fasted and mourned in the fifth and seventh months, even*

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even these seventy years, did ye at all fast unto me? And when ye did eat, and when ye did drink, did ye not eat for yourselves? Zech. vii. 5, 6. *Bring no more vain oblations, incense is an abomination to me, the new-moons and sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting.* Isa. i. 13.

8. Thus the spring of corruption damm'd in on the one side, I mean as to open profanity, by the mounds of education, breaks out on the other side, in a form of religion, 2 Tim. iii. 5. without, nay plainly opposite to the power of it, which is no less hateful to the holy God: 'The prayer of the wicked is sin, his sacrifice is an abomination, *Prov.* xxi. 27. 15, 8, 21, 4. Sin in one case has a little varnish that hides its deformity somewhat from the eyes of men; in the other it is seen in its native hew and colours. In the one case it runs under ground; in the other it openly follows its course. 'Some mens sins are open before-hand going before them into judgment and others follow after, 1 *Tim.* v. 24. Whether the one or the other, the odds is not great. *The tree is known by its fruit.* Matth. xii. 33. *A corrupt tree cannot bring forth good fruit.* Sometimes it may bring forth *good-like fruit.*

9. But yet, after all, I must confess that such was the strength of corruption, that it drove me to several of the more plain and gross sins incident to this age: Which though some account pardonable follies in children, yet the Lord makes another reckoning of them, and sundry of them have been made bitter to me, such as, lying to avoid punishment, sabbath-breaking, revenge, hatred of my reprovers, and others of a-like nature. Some particular sins committed in child hood, which I had quite forgot, as being attended with no notable circumstances, that could make them stick, rather than other things, and being of an older date than any thing else, I

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can remember, were brought fresh to my remembrance, when the Lord began closly to convince of sin, and being presented in their native colours, in the light of the Lord, and in all the circumstances of time, place, partners in sin, &c. and were made the matter of my deep humiliation, loathing and self-abhorence, as not only full of wickedness in themselves, but pregnant evidences of the deepest natural depravity. Which made me see to whom it was owing, that I went not to all the heights in wickedness and the grosest abominations that ever any were carried to, and which a haughty heart, if not restrained seasonably parted by secret power, and partly by outward means, would inevitably have carried me to. *Prov.* xxii. 25. "Folly is bound up in the heart of a child, deeply rooted and fastned there" And no thanks to the best, that they are kept from the worst things. "And David said to Abigail, blessed be the Lord God of *Israel*, which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself on mine own hand. 1 *Sam* xxv. 32. For in very deed, as the Lord God of *Israel* liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning-light any that pisseth against the wall." What a monster had I been, if left to myself, and not seasonably restrained by outward means, and inward power! blessed be the invisible hand, and the outward instruments of this restraint, that kept me back from sinning.

10. These are but a very few of the innumerable evils that cleaved to me in this sinful period of my life, *For who can understand his errors?* Psal. xix. 12. This period was altogether sinful and vain: nay, sin and vanity in the abstract. *Childhood is vanity*, Eccl. xi 10. And all this is deeply aggravated by

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by my ſtupid inconcernedneſs about them all the while. Notwithſtanding of them all, *I was clean in mine own eyes, though not waſhed from my pollutions*, Prov. xxx. 12. In the puddle whereof I had long wallowed. I was whole as to my own ſenſe, though the plague ſore run upon me. *Rev.* iii. 17. "While I thought I ſtood in need of nothing, I was poor, miſerable, wretched, blind and naked. How canſt thou ſay, I am not polluted, I have not gone after *Baalim?* ſee thy way in the valley, know what thou haſt done, &c. I have not found it by ſecret ſearch, but upon all theſe. Yet thou ſayeſt, becauſe I am innocent, ſurely his anger ſhall turn from me. Behold I will plead with thee, becauſe thou ſayeſt, I have not ſinned." *Jer.* ii. 23. 24.

Reflections on this firſt period.

1. WHen I conſider, how many ſins long ſince done and forgotten, many of them of an older date than any thing elſe I remember, and in their commiſſion attended with no ſuch remarkable circumſtances, as can rationally be ſuppoſed to have made any deep impreſſion on the memory, and ſo have any influence in their recovery, after ſo long oblivion, were now by the Lord brought to mind with unuſual diſtinctneſs, I cannot but herein obſerve, 1. What exact notice the holy God takes, and how deeply he reſents thoſe things, which men, generally, will ſcarce allow to be faults, or at moſt but mean ones, pardonable follies rather than ſins. God early obſerved, that man's imaginations are evil from his youth, and will have us mind, and be humbled for the ſins that have cleaved to us from our youth. 'This hath been thy manner from thy youth, that thou obeyeſt not my voice,' *Jer.* xxii. 21. is an aggravation of other ſins he charges on his people, and in itſelf one heavy article. 2. How much reaſon is there for reckoning it up as one great part of the wickeds

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misery that they *lie down in their graves with bones full of the sins of youth?* Job xx. 11. How much reason is there for *David's* prayer that God may not *remember against him the sins of his youth?* Psal. xxv. 7. How just reason have we oft, with *Job*, Job. xiii. 26. to suspect that in the strokes that fall on us in riper years, God is making us to possess the iniquities of our youth? How much reason have we with holy *Austin* Aug. conf. Lib. 1. to confess and mourn over the sins of child-hood, and trace original corruption in its first out-breakings, even up to infancy? 3. I here observe what an exact register conscience, God's deputy, keeps; how early it begins to mark, how accurate it is, even when it seem to take no notice and to what a length it will go in justifying God's severity against sinners at the last day; how distinctly and clearly it will read it out, and how far up it will fetch its accounts of those evils which we mind nothing of, when God shall open its eyes to read what is written, and discern those prints which as *Job* says, 'God sets upon the heels of our feet;' *Job* xiii. 27. and give it a commission to tell us of them, when the 'books shall be opened, and the dead small and great judged out of them,' Rev. xx. 12.

2. When I review this first period of my life, what reason do I see to be ashamed and even confounded, to think that I have spent ten years of a short life, without almost a rational thought, and undoubtedly any that was not sinful.—'After that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth,' *Jer.* xxxi. 19.

3. The whole of what I have set down before, being matter of undoubted experience, of which I can no more doubt than of what I now see and feel; I have herein a strong confirmation of my faith, as to the guilt of *Adam's* sin, its imputation to his posterity, and of my concernment therein in particular.

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For, 1. The bent of my ſoul from a Child, was ſet againſt the Lord: Nor was this the effect of Cuſtom and education; for there was a ſweet conſpiracy of precept, diſcipline and example of thoſe, with whom I converſed, during this firſt part of my life, to carry me another way. Nor can I charge the fault of this on my conſtitution of body, or any ſuch thing, as might be alledged to proceed from my parents in a natural way. For thoſe luſts which are *of the mind*, Eph. ii. 3. and are not influenced by any conſtitution of body, were as ſtrong, ſenſible, active and prevalent as any other, nay, more than theſe which may be pretended to depend on the frame of the body. And as my ſoul in in its accurſed inclinations was thus oppoſite to the Lord, ſo the oppoſition was of that ſtrength and force, as was not to be ſuppreſſed, much leſs to be overcome and ſubdued by the outmoſt care of parents, and the beſt outward means. This is undoubted fact. 2. I cannot at all conceive it conſiſtent with the wiſdom, goodneſs or equity of God, to ſend me thus into the world, without any fault on my part. To ſay I was thus originally fram'd without reſpect to any ſin chargeable on me, is a poſition ſo full of flat contrariety to all the notions I can entertain of the diety, that I cannot think of it without horrour much leſs can I believe and give aſſent to it. 3. Penal then this corruption muſt be, as death and diſeaſes are. And whereof can it be a puniſhment, if not of *Adam's* ſin? While thoſe things are ſo plain in fact, and the deduction ſo eaſie from them; whatever ſubtile arguments any uſe to overthrow this truth, I have no reaſon to be much ſhaken or moved with them, or call the truth in queſtion. If once I am ſure, that God hath done a thing, there is no room left for diſputing its equity. I am ſure, I was corrupt from my infancy. I am ſure, God could not have made me

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ſo without cauſe, or ſent me into the world in ſuch a caſe if it had not been for ſome fault wherein I am concerned. If there is any attempt to charge God on this ſcore, I look upon it as highly injurious. There is no more left for me in this caſe, but humbly to endeavour to clear God of any ſeeming hardſhip. If we cannot eaſily do this; then I will much rather own my ignorance, and ſtop under his incomprehenſibility, than lay any charge of injuſtice againſt him. This has ſtaid my ſoul againſt the moſt ſubtile arguings of men of perverſe minds, and even of Satan, who hath oft aſſulted me in this inſtance. Be their arguments what they will, *Job* xxxiii. 12, 13, 17. *Behold, in this they are not juſt: I will anſwer thee, that God is greater than man. Why doſt thou ſtrive againſt him? For he giveth not an account of his matters. That he may withdraw men from this*, among other evil purpoſes, of meaſuring God by his ſhort line, *and hide pride from his eye.*

4. Hence alſo, I am taught what eſtimate to make of the pretendedly good and virtuous inclinations, wherewith ſome are by *deiſts* and *pelagians* alledged to be born: If it be not in theſe few and rare inſtances of the early efficacy of ſanctifying grace all that which is looked on as good, is really no more but the fruit of education, cuſtom, occaſional reſtraints, freedom from temptation, or perhaps, a natural temper influenced by ſome of thoſe, and by the conſtitution of the body to ſomewhat of oppoſition to thoſe groſſer actings of ſin, which makes the moſt noiſe in the world. In a word, whatever there is of this, ſave in the rare inſtances before-mentioned, is but ſin under a diſguiſe. The odds is not great. The one ſort of ſinners ſeem to promiſe good fruit, but deceive: Whereas the openly profane give a plain refuſal, and forbid expectations. And yet of this laſt ſort moe receive the goſpel than of the former, *But what think ye?* Matth xxi. 28, 31. *A certain man had two ſons, and he*

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he came to the first, and said, son, go work to day in my vineyard. He answered and said, I will not: But afterward he repented, and went. And he came to the second and said likewise. And he answered and said, I go to, Sir: and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots go into the kingdom of God before you.

PART II.

Containing an account of the rise, progress, interruptions, revivals, and Issues of the Lord's strivings with me, during the ten or eleven ensuing years of my life, from May 1685 *to* August 1696.

CHAP. I.

Containing an account of the first rise of my concern about religion, its result, revivals, and other occurrences thereto relating, for the first two years of this time.

1. IN the month of *May* 1685, my mother being by the heat of the persecution obliged to retire to *Holland*, I went along with her. While we were at sea, being in some real or apprehended danger, my conscience, which had for all the bygone ten years, so far as I can now remember, been fast asleep, began to awaken; I was challenged for sin, terrified with the apprehensions of hell and death, and the wrath of God, which I had no thought about before I was brought to this distress: Jer. ii. 27. *They have turned their back unto me, and not their face: But in the time of their trouble they shall say, Arise, and save us.*

2. All this concern was nothing more than a sad mixture of natural fear, and a selfish desire of preser-

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vation from the danger that was supposed imminent, at least by me. Peace, acceptance, communion with God, came not much in my thoughts. I was afraid and unwilling to die; I would gladly have been out of danger of hell. This was all my exercise at this time. It was not sin, but death its consequence I was concern'd to be rid of; *Exod.* x. 26. *Then* Pharaoh *called for* Moses *and* Aaron *in haste, and said, I have sinned against the Lord your God——Now therefor I pray thee, forgive my sin only this once, and intreat the Lord your God, that he may take away from me this death only.*

3. As this exercise was wholly selfish, without any concern for the Lord's glory, so it led me to selfish courses for relief. I promised, That were I at land, I would live and be better than formerly: I engag'd to keep all God's commands. My mother told me, I was in a mistake, and would not hold there. But there was no persuading one so ignorant of his own heart, as I at this time was, of this. I multiply'd engagements, and doubted not myself as to the performance: *Josh.* xxiv. 16. *And the people answered, God forbid that we should forsake the Lord to serve other gods.*——ver. 19. *And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God.*——ver. 21. *And the people said unto Joshua, Nay, but we will serve the Lord.*

4. No sooner was I come to land, and fix'd at *Rotterdam*, but I verified what had been foretold. I forgot all my promises and resolutions. The unrenewed and corrupt heart, being free from the force put upon it by the natural conscience under appearance of hazard, took its old course. I returned to former evils and grew worse: Corruption, that had been damm'd in for a little, having easily forc'd down all these Mounds rais'd to hold it in, run with the greater violence. It is true, thro' the mercy of God I was still restrained from open scandalous sins. Toward which the

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the aw of my godly and prudent mother, and principles of education did contribute not a little: But as to secret evils of all sorts I had no aversion to them: Nay, to many of them I was strongly inclin'd, and in many instances followed my own inclinations. I was a ready and easy prey to every temptation, notwithstanding all my engagements:——Jer. ii. 20. *And thou saidst, I will not transgress, when upon every high hill, and under every green tree thou wanderest, playing the harlot.*

5. My sins, in this place, had this grievous aggravation, That they were against greater light, and more of the means of grace than I had formerly enjoyed. On the Lord's day we had three Sermons and two Lectures in the *Scots* church, on *Thursday*, a Sermon there likewise. On *Tuesday* one of the suffering Ministers by turns preach'd. There was a meeting for prayer on *Wednesday*. On *Monday* and *Friday*'s night Mr. *James Kirkton* commonly lectured in his family. On *Saturday* he catechized the children of the *Scots* sufferers who came to him. My mother took care to have me attend most of these occasions, was careful to keep me to duty, was not wanting in advice, correction, prayer with and for me, she obliged me to read the scriptures and other edifying books But so far were all these from obtaining a due effect on me, that I was weary of them, and went on in sin: *Isa.* v. 4. *What could have been done more,* (*viz.* in point of outward means) *to my vineyard, that I have not done? Wherefor when I looked that it should have brought forth grapes, brought it forth wild grapes?* Mal. i. 13. *Ye said also* (*viz.* of the Lord's service) *What a weariness is in it? And ye have snuffed at it saith the Lord of Hosts: And ye brought that which was torn, and the lame and the sick; thus ye have brought an offering: should I accept this of your hand, saith the Lord?*

6. At this time I wanted not frequent convictions,

occasioned some times by the preaching of the word, and at other seasons by the light of my education, which still hung about me, and was a check upon me: But all this were only like the starts of a sleeping man, occasion'd by some sudden noise; up he gets, but presently he is down, and faster asleep than before. I found means to get rid of these convictions. 1. I would, when they were uneasy, promise them a hearing afterwards. *Acts* xxiv. 25. *And as* Paul *reasoned of righteousness, temperance, and judgment to come,* Felix *trembled, and answered, Go thy way, and when I have a convenient season I will call for thee.* 2. At other seasons, I looked to the tendency of them, that they aim'd at engaging me to be holy, and then I por'd upon the difficulties of that course, till I not only got the edge of my convictions blunted, but frighted myself from a compliance: *Prov.* xxii. 13. *The sluggard saith, There is a lion in the way, and I shall be slain in the streets.* 3. When convictions were lighter, I got rid of them by withdrawing from the means.——*James* i. 23. 24: *If a man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.* 4. Sometimes I promised them fair, and so put them off at that time, but minded it not afterward. *Matth.* xxi. 30. *And he said to the second likewise, and he answeared, I go, Sir, and went not.* 5. Sometimes they issued in fruitless, unactive and slothful wishes; *Prov.* xiii. 4. *The soul of the sluggard desireth, and hath nothing.* xxi. 25. *The desire of the slothful killeth him; for his hands refuseth to labour.* 6. At other times when they were troublesome, I turned mine eye to something which I thought good, in my way, though, the Lord knows, little was there that had so much as any tolerable appearance of good. Yet so foolish was I, that I rested here, as if this had been not only enough to attone for bygones,

but procure good at God's hand. *Luke* xviii. 10, 11. *Two men went up into the Temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood and prayed with himself, God I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican,* &c. 7. Sometimes I endeavoured to diminish my sin as much as I could. *Hos.* xii. 8. 'In 'all my labours they shall find no iniquity in me, 'that were sin.' 8. When these shifts failed, and they were still uneasy, I then betook myself to diversions, and they chock'd the word and convictions from it: *Luke* viii. 14. 'And that which fell among 'thorns are they, which when they have heard, go 'forth, and are chocked with cares and riches, and 'pleasures of this life, and bring no fruit to perfec-'tion.'

7. About this time I met with some things that crossed me. Hereon I turned thoughtful, what way to rid myself of these difficulties. I seemed more than ordinary concerned, and my spirit was much troubled; yet really this strait led me not to God. But my thoughts were spent in resentments against the real, or supposed authors of my uneasiness, in proud, selfish and vain contrivances for mine own ease and relief: *Psalm* x. 4. 'The wicked through 'the pride of his countenance, will not seek after 'God: God is not in all his thoughts. *Job* xxxv. 9. 10. They cry out by reason of the arm of the 'Mighty: But none saith, Where is God my Maker, 'who giveth songs in the night? *Isa.* xxii. 8. 11. 'And thou didst look in that day to the armour of 'the house of the forrest, &c. But ye have not look-'ed unto the Maker thereof, neither had respect to 'him that fashioned it long ago.'

8 About the month of *December* 1686, upon the earnest desire of my father's sister, married to *John Glas* provost of *Perth*, I was sent home. While I staid in his family, I saw nothing of religion, tho' my aunt

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was a woman very moral. Here I was much indulged. I got liberty, and I took it. I saw little of the worship of God, and I easily complied, and turned remiss too. What further advances toward an open rejection of the very form of religion, I made in this place I do not now, at this distance distinctly remember: But no doubt they were great. This I do remember, that I found my aversion to these sins, which thro' the influence of education I abominated before, sensibly weakned. Yea, I found some secret hankering after some of them, a delight in them, who were guilty, and a sort of approbation of them in my heart. Yet still I was, *in a great measure*, restrained from an avowed practical compliance, by the awful impressions early instruction had left on my mind, which were not as yet *wholly* worn off; tho' far were they decayed, considering the shortness of my stay, whence I may easily discern what had become of them, If I had stayed longer here. Further I mind, that as this time, I had a great aversion to learning, which was the only good thing that in this place was urged upon me. I looked on it as a burden and drudgery, to which the basest employments were to be preferr'd and hence I no way set my heart to it; but trifled my time away. And many a sinful shift did I betake myself to, that I might get the time shuffled over. Psalm. l. 17. 18. 21. *Thus I hated instruction, and cast God's word behind my back. When thou sawest a thief thou consentedst with him, and hast been partaker with adulterers. These things hast thou done, and I kept silence, and thoughtest that I was altogether such a one as thyself.*

9. Thus I spent the winter. In the spring 1687, my mother fearing that I might be ensnared with the company I was now amongst, came home for me, as minding the wise man's observation. Prov 29. 15. *The rod and reproof give wisdom: But a child left to himself bringeth his mother to shame.* Rom i. 30. 2 Tim. iii. 3. But so great was my wickedness, that

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in ſpight of natural affection, I was grieved at her return, and when firſt I heard her voice, it damp'd me, I cared not to ſee her. Nothing I diſliked more, than a godly and affectionate mother's converſe. I feared to be queſtioned as to bygones. I feared ſhe would carry me away back to *Holland*, whereby I would be put under uneaſy reſtraints from my ſinful liberty.——Jer. ii. 25. *But thou ſaidſt, There is no hope. No for I have loved ſtrangers, and after them will I go.*

10. In the ſpring, or towards ſummer, my mother carried me with her much againſt my will; And put me to ſchool there at *Eraſmus*'s ſchool. I ſtayed but ſhort while there. But the advantageous method of teaching took with me; I began to delight in learning, and quickly turned proud of my ſucceſs. But otherwiſe, lived as I had done before, ſtill worſe and worſe under all the means God made uſe of to bring me near, and keep me cloſs to him. Jer xiii. 11. *As the girdle cleaveth to the loines of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: But they would not hear.*

CHAP. II.

Containing an account of the revival of convictions, their effects, progreſs, iſſues and interuptions from the cloſe of 1687, *to* 1690, *or* 1691, *when I went from* Perth *to ſtay at* Edinburgh.

1. IN the month of *February* 1687, king *James* emitted his proclamations for indulgence. whereon moſt of thoſe who had fled, ventured home; and my mother amongſt others, toward *Auguſt* or *September*, that year. It had been for my advantage probably, for my education to have ſtayed here, which made

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made me unwilling to return. In our return we were in imminent danger of ſhip-wreck on the ſcars of *England*, but by the mercy of God eſcaped. The danger was ſudden, and ſuddenly over and ſo left little or no impreſſion on me. When we came home we fixed at *Perth*, and abode there till harveſt 1690, or 1691, I cannot be poſitive which. What was my caſe as to my ſoul concerns during this time, ſo far as I remember, I ſhall here narrate.

2. Preſently upon our ſettlement in this place, I was entered to ſchool: and made ſome better proficiency than before. But as to religion I continued as inconcerned as ever, as intent upon ſin, as averſe to duty as formerly. However I carried under my mother's eye, when I was among my comrades I took my liberty, and went with them into all follies and extravagancies they went into, but with this aggravation above moſt of them, that what I did I knew to be a fault very often, whereas they, at leaſt many of them, did not. Yea, not only went I along with them, but was foremoſt, and enticed others to folly. Yet ſtill through the mercy of God kept from openly ſcandalous evils, ſave once, that I mind, with ſome other boys I was ſeized in a garden, taking ſome fruit. Whereof I was much aſhamed, and never attempted the like again, not from any real diſlike of the ſin, but fears of a diſcovery. And this I continued till toward the cloſe of king *James* his reign, when fears of a maſſacre or ſome ſudden ſtroak from the papiſts, whereof then there was a great noiſe every where, revived my concern about religion. Pſalm lxxviii. 34. 35. But *when he ſlew them, than they ſought him: and they returned and enquired early after God. And they remembred that God was their rock, and the high God their Redeemer.*

3. This concern being ſome deeper, and the effects of it more remarkable and laſting, I ſhall endeavour a diſtinct account of it. About this time, the Lord,

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by the means I lived under, the preaching of the word, catechizing in public and private, enlightned my mind further in the notional knowlege of the law and gospel. My capacity growing with my years, and knowlege of what was sin and what was duty, and what the fearful consequences of sin were and the advantage of duty, increasing; sin was left open and naked without the excuse of ignorance, and conscience had a further advantage, being arm'd with more knowlege and better inform'd; hereon its checks, when now by the Lord's providences it was in some measure awakned, were more frequent, and sharp, and not so easily to be evaded: *John* xv. 22. 'If I had not 'come and spoken to them, they had had no sin, but 'now they have no cloke for their sin.'

4. Some touches of sickness riveted on me the impressions of mortality and frality, and the tendency of each of those numerous train of diseases, by which we are daily expos'd to death: Hereon I was brought into and kept under continual 'Bondage through 'fears of death. *Heb* ii. 15.'

5. But that which above all affected me most deeply, and gave an edge to convictions, was the continual fears we were in of being suddenly destroy'd by the papists: This keept death in its most terrible shape ever in mine eyes and thoughts: And to my great terror, I saw wrath and judgment following it. 'The sinners in Zion are afraid, fearfulness hath sur-'prized the hypocrites: Who amongst us shall dwell 'with devouring fire? Who amongst us shall dwell 'with everlasting burnings? *Isa.* xxxiii. 14.'

6. Herein I was cast into grievous disquietment, *Psalm* xiii. 2. 'I took counsel in my soul, having sor-'row in my heart daily.' I was in a dreadful strait betwixt two. On the one hand, my convictions of sin were sharp, fears of a present death and judgment quickned them, this made me attend more to the word, the more I attended to it, they increas'd the more;

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and I was daily perſwaded, more and more that there was no way to be rid of them, but by turning religious. On the other hand, if I ſhould engage in earneſt with religion, then I ſaw the hazard of ſuffering for it, and wiſt not but I might be call'd immediately to die for it; and this I could not think of doing: Betwixt the two I was dreadfully toſſed in my own mind; ſome nights ſleep went from mine eyes, and I was full of trouble: I ſet imagination a work, and did ſometimes ſtrongly impreſs myſelf with the fancy of an *Iriſh* cut throat holding a dagger to my breaſt, and offering me theſe terms, 'Quit your religion, turn papiſt, 'and you ſhall live: Hold it, and you are dead. The imagination was ſometimes ſo ſtrong, that I have fainted almoſt with it, and ſtill I was dreadfully unreſolved what to do: Sometimes I would let him give the fatal ſtroke: But hereon my ſpirits ſhrunk, and my heart fail'd at the apprehenſion of death: At other times I reſolved to quit my religion, but with reſolution to take it up again when the danger was over: But here I could get no reſt. What thought I, if the treacherous enemy deſtroy me after I have done it, and ſo I loſe both life and religion? And what if I die before the danger is over, and ſo time be not allow'd me to repent? *Hoſ.* vii. 11. Ephraim is as a ſilly dove without a heart; they call to Egypt and they go to Aſſyria.

7. This ſort of exerciſe frequently recurr'd, and I continued this way at times, ever till after the battle of *Gillechrankie*, which was fought *July* 27th, 1689 It had ſome interuptions, and then I was remiſs as before, but for near a year, few weeks, and frequently few days or nights paſſed over me without ſome ſuch exerciſe: But the fears of the Papiſts being quickly over, my remaining difficulty was only with my convictions. Now as to theſe I endeavoured to relieve myſelf, 1. By promiſes of abſtaining from thoſe ſins which moſt directly croſs'd my light, and for which

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I was most plainly challeng'd. *Exod.* ix. 28 'And 'Pharaoh called for *Moses* and *Aaron*, and said, in-'treat the Lord for me,——and I will let the people 'go. 2. I took sanctuary in resolutions of enquiring into the Lord's Mind and complying. But when I consulted any practical book, or the ministry of the word, and found them not give such directions as agreed with my unrenewed heart, I was grieved and stuck there: *Matth.* xix. 16, 21, 22, 'And behold, one 'came to him, and said unto him, good Master, what 'good thing shall I do that I may have eternal 'life.——Jesus said unto him, If thou wilt be per-'fect, go and sell that thou hast, and give to the 'poor, and thou shalt have treasure in heaven? And 'come and follow me. But when the young man 'heard that saying, he went away sorrowful: For he 'had great possessions.' 3. I thought, to find peace in a more careful attendance upon duties: *Rom* x. 3, 4. 'Thus being ignorant of God's righteousness, 'and going about to establish mine own righteous-'ness, I submitted not myself unto the righteousness 'of God, (nor shewed I any regard to Christ,) who 'is the end of the law for righteousness, to every one 'that believeth.'

8. Though my foolish heart run to those courses, yet really they afforded no solid repose; for, 1. The first sin against light, and the first omission of duty, which very speedily ensued upon the intermission of the force that present conviction put on me, shook all. And I was confounded at the thoughts of appearing before God in a righteousness so plainly ragged, that where it had one piece, wanted two. *Isa.* lxiv. 6. 2. Though these ways gave some ease where trials were at a distance; yet when the thoughts of death came near, I found not quiet here: This was not gold tried in the fire, nor would it abide so much as a near-hand view of a trial: But at the very appearance of a storm, this sandy foundation shook. *Matth.*

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vii. 27. 3. Whenever convictions were awakened as to new sins, challenges for old ones recurr'd, which shew'd that the cure was not perfect. * *Isa.* l. 11. 'Behold all ye that kindle a fire, that compass your-'selves about with sparks: Walk in the light of 'your fire, and in the sparks that ye have kindled. 'This shall ye have of mine hand, ye shall ly down 'in sorrow.'

9. The effects of this exercise that abode and increas'd afterwards, were principally these three. 1. Hereby I was brought into a doubt about truths of religion, the being of a God and things eternal; This hesitation was not from any argument that offered themselves against these truths; or from any suspicion of ministers, parents, or others from whom I had received them: But merely from this, That whenever in danger or straits, I would build on them a suspicion secretly haunted me, What if the things are not? Whence I was brought to think, that I had not certainty and evidences about them answerable to the weight that was to be laid on them. I thought death, and the trouble attending it, were certain and sensible things: But I could not get my mind so satisfied, and fully assured upon the truths of religion. Still when under apprehensions of death, I would have taken rest upon the truths of religion, the perswasion fail'd me, and my mind begun to waver; though I could give no reason of this. *Prov.* iv. 19. 'The 'way of the wicked is as darkness: They know not 'at what they stumble.' 2. I was hereby perswaded, and this perswasion ever after increas'd in strength, that I could never have peace till I came to another sort of evidence and certainty about the truths of religion, than I was yet acquainted with: Death I saw inevitable, it might be very sudden, I was capable of being

* *Consider Heb.* x. 2, 3. *Where conscience of sin remains after the use of means, it argues their weakness,*

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being impreſs'd with the fore thoughts of it, and could not baniſh them. Therefor concluded I, unleſs I obtain ſuch a conviction of religion, and ſuch an intereſt in it, as will make me not only look at death without fear, but go through it with comfort, 'better 'for me I had never been:' But how or where this was to be obtain'd, I was utterly uncertain. Here I lay in great perplexity under the melancholly impreſſions that I had hitherto 'ſpent my money for that 'which is not bread, and my labour for that which 'profiteth not.' *Iſa.* lv. 2. 3. This perplexity was ſomewhat eas'd, while one day or other reading in the cloſe of the fulfiling of the ſcriptures, how Mr. *Robert Bruce* was ſhaken about the being of a God, and how at length he came to fulleſt ſatisfaction; hereby a hope ſecretly ſprung up, That one time or other, in one way or other the like might befal me, and that the Lord might ſatisfie me in this: Here was the dawning of a light that though long it did not fully clear up, yet was never put wholly out again; though it was far from ſatisfying, yet it kept from deſpair as to the iſſue:——*Mark* viii. 23. 'And he 'took the blind man by the hand and led him out of 'the town; and when he had ſpit on his eyes, and 'put his hands on him, he aſked him if he ſaw ought. 'And he looked up and ſaid, I ſee men as trees walk-'ing:' But all this notwithſtanding, 'the vail ſtill 'remained untaken away.' 2 *Cor.* iii. 14, 15.

10. About this time, one Mr. *Donaldſon* a reverend old miniſter, preached at *Perth*, and came to viſit my mother; called for me, and among other queſtions, he asked me if I ſought a bleſſing on my learning. To which I ingenuouſly anſwered, No. He replied with an auſtere look, "ſirrah, unſanctified learning "has done much miſchief to the kirk of God." This ſaying ſtuck with me ever after, and left a deep impreſſion on me; ſo that when ever I was any way ſtraitned, I applied to God by prayer for help in my learn-

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learning, and pardon for not seeking his blessing. But this was only when more than ordinarly difficulted.

But as to the main, all this exercise left me where I was before, affar off from God, and 'an enemy to 'him in my mind, which I evidenced by wicked 'works. *Col.* i. 21.

CHAP. III.

Giving an account of the increase of my convictions, during my (tay at Edinburgh, *from harveſt* 1690, *or* 1691, *till* May 1693, *and the vain refuges I betook myself to for relief.*

1. MY mother designing to have me well educated for the advantage of better schools, in harveſt 1690, or 1691, did remove to *Edinburgh*, and fixed me at Mr. *Gavin Weir's* school, where I stayed (save only for the space of some months that I abode in *Carlop's* family, and learn'd with his children and some others, under one who had been an under teacher to Mr. *Weir*, and after his removal, taught a few privately) till *November* 1692, when I entered to the college under Mr. *Alexander Cuningham*. Here it was my mercy that I fell in with sober comrades, and bookishly inclined. But this is not my design to narrate; and therefore I proceed to observe the steps of the Lord's work with me as to my soul.

2. While I abode here, the Lord gave not over his dealings with me. *Acts* xiii. 18. 'About the time 'of forty years, suffered he their manners in the wil-'derness.' Long also did he bear with my manners. In this place the work went on. For, 1*ſt*, as knowlege increased, so convictions, if not in force, yet in number increased, still as knowledge of the law grew, which it daily did under the means of grace, the knowlege of sin also grew: 'For by the law is the 'knowlege

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'knowlege of sin. *Rom* vii 7.' The Lord daily let me see, that he was wroth on account of sins that formerly I had not noticed. P*alm* l. 21 'These things 'thou hast done, and I kept silence: Thou thoughtest 'I was such an one as thyself: But I will reprove 'thee, and set thy sins in order before thee.' 2*dly*, By new afflictions, the impressions of my mortality were riveted. and I was still the further *in bondage through* the growing *fears of death*. *Heb* ii. 15. 3*dly*, The word being daily preach'd, and daily meeting with me, forced me, tho' unwilling, to make some enquiry into my sincerity in religion, which I now made some profession of. A close word, will, at length even bring a *Judas* to say, *Master is it I*. *Matth* xxvi. 20, 21, 22, 23. 4*thly*, By the means of grace, *Herod-like*, to save some bosom idols, engaged me, *Mark* vi. 20. 'to do many things and hear the word gladly.'

3. The means whereby these effects were wrought, were, 1*st*, The preaching of the word. *Rev*. i. 16. 'By the two-edged sword that goes out of his Mouth,' the Lord did oft wound me, and the secrets of my heart were made manifest. I found 'the word a dis-'cerner of the thoughts of the heart and its intents.' 1 *Cor*. xiv. 25. *Heb*. iv. 12. 2*dly*, The Lord made use of the rod. He laid his hand on me. When I was well and in health, the word did not affect so much, nor did I attend to it so carefully. *Jer*. xxii. 21. 'I 'spake unto thee in thy prosperity, and thou wouldest 'not hear: This has been thy manner from thy 'youth, that thou obeyedst not the voice of the Lord '——*Hos* v 15. In their affliction they will seek me 'early *Job* xxxvi. 8. 9. If they be bound in fetters, 'and be holden in cords of affliction: Then he shew-'eth unto them their work, and their transgressions 'that they have exceeded.' 3*dly*, I read *Shepherd's* treatise, called, *The sincere convert*, which galled me, and cut me to the quick; it came very close home to

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me, and affected me very much, and put me to question deeply my sincerity.

4 By these means I was driven sometimes to great extremity, and carried the length of a form of religion. I prayed not only evening and morning, but at some other times retired, and would weep plentifully in secret, and read, and pray, and resolve to live otherwise than I had done. *But this goodness was as the morning cloud, and early dew. Hos.* vi 4. It kept pace with my convictions. It was force, not nature; and this strictness lasted no longer than the force that occasion'd it did. *And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the Priest.——But Jehoiada waxed old——and died.* 2 Chron. xxiv. 2. 15. 17, 18. *Now after the death of Jehoiada, came the princes of Judah and made obeisance to the king and the king hearkned unto them. And they left the house of the Lord God of their fathers and served Groves and idols.*

5. While I was under these distresses, many a wicked shift did I betake myself unto for relief, though without effect *Hos.* v. 13. 'When *Ephraim* saw 'his sickness and *Judah* saw his wound, then went '*Ephraim* to the *Assyrian*, and sent unto king *Jareb*, 'yet could he not heal you, nor cure you of your 'wound.' When searching marks were offered from the word, which tended to discover my naughtiness or when I read them in books, *1st*, If any thing was spoken or mentioned, that did in appearance make for me, than I greedily gripped to that: For I was very unwilling to see my own hypocrisie; and therefor, if I had but a shew to found my claim, I laid hold on what was offered, like the young man, when Christ spoke of keeping the comandments, he answered being unaquainted with the spiritual extent of the law, *Matth.* xix. 20. 'All these things have I 'kept from my youth, what lack I yet?' So said I: *2dly*, When I found somewhat required that I neither had

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had nor resolved to comply with, because perhaps it was, on some account or other, dear, than I resolved to compound the matter, and make amends some other way and beg a licence for that, like *Naaman*, 2 *Kings* v. 17, 18. 'Thy servant will henceforth offer neither burnt offering, nor sacrifice unto other 'gods but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into 'the house of Rimmon to worship there, and he 'leaneth on my hand, and I bow myself down, in the house of Rimmon.' 3*dly*, When any mark was offered, that I could not shift, nor pretend unto, then I was ready to question, whether he that offered it were not mistaken, 'and secretly questioned the truth,' following the measures satan took with *Eve*; *Gen.* iii. 1, 4.—'Yea hath God said, ye shall not eat of e-'very tree of the garden.' And again, 'Ye shall not 'surely die.' 4*thly*, When I could not see, not thro' the want of sufficient light, but through my unwillingness to admit it. I was ready to quarrel that ministers and books did not tell me plainly. *John.* x. 24. 'Then came the Jews round about him, and said 'unto him, How long dost thou make us to doubt. 'If thou be the Christ tell us plainly. Jesus answer-'ed them, I told you and you believed not.' 5*thly*, Sometimes when I was gravelled with a mark I promised it a hearing at a more convenient season, and so like *Felix* shifted the trouble for the time *Acts* xxiv. 25. 6*thly*, Sometimes I would slip over these things that made against me. *Acts*, xvii. 32. 'He that doth 'evil, cometh not to the light, because his deeds are 'evil, lest they should be reproved. *John* iii. 20. 7*thly*, I carefully sought for the lowest marks, and the least degrees of grace that might be saving. I designed only as much Religion as would take me to heaven; and therefor I still enquired with the young man, 'What 'good thing shall I do that I may inherit eternal life?' *Mat* xix. 16. I desired no more than would do this,

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ſerve this turn; and any thing that would ſerve this, provided my beloved luſts were ſpared, I would with him reſolve upon. *8thly*, When none of theſe ſhifts would avail in the general, I would reſolve upon doing any thing that the Lord required, like him that ſaid, *Luke* ix. 57, 58. 'Maſter, I will follow thee 'whitherſoever thou goeſt.' But then with him, I ſtill retracted when the Lord, as he oft did, did tell me of particulars he would try me in, which were croſs to my inclination. *9thly* When I ſaw I behoved to quit theſe of which the Lord oft convinced me, then I begged a little reſpite or delay, and I would comply; 'Auguſtin-like, I was content to be holy, but not yet.' And another alſo ſaid, *Luke* ix. 61, 62. 'Lord, I 'will follow thee, but let me firſt go bid them fare-'well which are at home at my houſe. And Jeſus 'ſaid, No man having put his hand to the plough and 'looking back, is fit for the kingdom of God.' An excuſe, a delay in God's account, is a plain refuſal: For all commands and invitations require preſent obedience; 2 *Cor* vi. 2. 'Now is the accepted time. 'Now is the day of ſalvation. *Heb* iii. 15. And to-'day if you will hear his voice; harden not your 'hearts.' *10thly*, After all ways were tried, I found no relief. I blamed my education. I knew there was ſome change, my queſtion was whether it were the right one: Now, thought I, if I had not been religiouſly educated, but had turned all at once, it would have been more eaſily diſcernable: Thus I was intangled in my own ways. *Iſa.* lix. 9, 10. 'We wait 'for light, but behold obſcurity; for brightneſs but 'we walk in darkneſs We grope for the wall like 'the blind and we grope as if we had no eyes: We 'ſtumble at noon-day as in the night, we are in de-'ſolate places as dead men.' And the true reaſon of my ſtrait was, I was ſcorning, and not really deſirous of light, unleſs it had been to my mind. *Pſalm* lxxxii. 5. 'They know not, neither will they underſtand; they

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'walk on in darkneſs *Prov.* xiv, 6. The ſcorner 'ſeeketh wiſdom, and findeth it not. Many other deceits and ſhifts my heart uſed, which now at ſo great a diſtance I cannot remember. But theſe are the principal which do occur upon reflection; and in them how evident is it, That 'the heart is deceit-'ful above all things, and deſperately wicked. Who 'knows or can know it. *Jer.* xvii. 9.'

6 Though now I ſeemed ſometimes to have gone far, yet really I was wholly wrong: For, 1*ſt*, All this while being convinced of the neceſſity of a righteouſneſs, but ignorant of Chriſt, 'I ſought it by the works 'of the law. *Rom* x. 3. 2*dly*, The carnal mind that 'is enmity againſt God, and is not ſubject to the law 'of God, ſtill continued. *Rom* viii. 7. 3*dly*, All my exerciſe was only a toſſing betwixt light and love to ſin: And ſin ſtill carried it; for my boſom idols I would by no means part with. 4*thly*, Self was the animating principle of any form of religion that I had. So much of it, as would ſave me from hell, or take me to heaven, and no more I deſired. 5*thly*, All this religion came and went with the occaſions mentioned: It was not abiding.

7. Providentially about this time *Clarks Martyrology* was caſt into my hand. I loved hiſtory, and read it greedily. And ſome impreſſions it left on me, that wanted not their own uſe now and afterwards: 1*ſt*, The patience, joy, and courage of the Martyrs, perſuaded me that their was a power, a reality in religion, beyond the power of meer nature, 2*dly*. I was convinced that I was a ſtranger as yet to this, becauſe, I could not think of ſuffering. 3*dly*, I was brought to ſome faint deſires, after acquaintance with this power of religion. *Dan.* iii. 28, 29. 'Then Nebuch-'adnezzar ſpake and ſaid, bleſſed be the God of '*Shadrach, Meſhach* and *Abednego*.——There is no 'other God that can deliver after this ſort.' Oft was I in reading this book, at *Ba'aams* wiſh.

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'Let me die the death of the righteous, and let my 'last end be like his. *Num.* xxiii. 10.' But like him, I loved not their life.

8. I observe, that at this time, 1*st*, God restrained me from many follies others run into, and I was much inclined to, by my bodily infirmity, a trouble in my joints, which made me unable to go. 'Thus 'he hedged in my way, *Hos.* ii. 6.' That I should not find my lovers, 2dly, The Lord in mercy provided me comrades, that were tender of me, and took care of me. He fed me, and led me, though 'I knew 'him not. *Hos.* ii. 8 *Isa.* xlv. 5. *Jer.* ii. 17. 3*dly*, So far was I from being thankful, that my proud heart fretted, that I was kept from these things other followed. I would have been at rejoicing in my strength; and vex'd I was, that I had an occasion of glorying cut off. And I was not thankful either for the Lord's cutting off by this means many occasions of sin; nor for his mercy in providing persons to take care of me. O what reason have I to say, 'The Lord is good to 'the unthankful and evil. *Luke* vi. 35.

CHAP. IV.

Containing an account of the progress of the Lord's work, the straits I was reduced to, and the courses I took for relief, from May 1693, *when I left* Edinburgh, *till I went to the family of* Wemyss, August 1696.

1. THE air agreeing neither with my mother nor me, she was adviced, and at length resolved to leave *Edinburgh*, and go to St *Andrews*, a place more wholesome, and more convenient for my education, to which she always had a special regard. Here I cannot but observe the remarkable kindness of the Lord in guiding me, though then I took no notice of it. *Isa.* xlv. 5. 'I am the Lord, and there 'is none else, there is no God beside me: I girded 'thee though thou hast not known me.' 1*st*, At a time

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time when my heart inclined me most to folly, and by my entring to the college, I was exposed to many temptations to it, the Lord seasonably laid his hand on me, and trysted me with trouble, that was a mean to restrain me, and keep me from contracting any intimacy with those, whose converse might have proven prejudicial to me, and to engage me to choose sobber comrades. *Deut.* viii. 5. *Thou shalt also consider in thine heart, that as a man chastneth his son, so the Lord thy God chastneth thee.* Again, 2*dly*, This indisposition, during the first two months of my stay at the College, being only in my joints, did not hinder, but further my studies; and the Lord provided one who, though a stranger, and under no special obligations, yet attended me as closs as he had been my servant, and was as tender of me as if he had been my brother. During this time, I made a greater proficiency in the *Latin* Tongue, then ever I had formerly done; the Regent I was under being very skilful in teaching it, and attending very carefully. After this time he fell ill, and was not capable to attend; and I fell ill, and was thereby obliged to remove to St. *Andrews*, which was much to my advantage. For I came under the care of Mr. *Thomas Taylor*, a man very capable, and very careful of, and kind to me. And the class I left was broke quite, the Regent continuing indisposed that year, and falling next year into a frenzy. Thus the Lord chased me from place to place for my good, and every where provided me friends. Deut. xxxii. 10. *He found him in a desert land, and in the waste and howling Wilderness: He led him about and instructed him, he keept him as the apple of his eye.* But God's kindness in guiding to places for my good, and keeping from inconveniencies, Snares and dangers, into which others fell, had no effect on, nor were they noticed by me. *Jer.* ii. 6, 7. *Neither said they, Where is the Lord that brought us up out of the land*

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of Egypt, that led us through the wilderneſs, through a Land of deſerts, and of pits, through a land of drought, and of the ſhadow of death.——And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs: but when ye entred ye defiled my land, and made mine heritage an abomination.

2. When I ſettled at St. *Andrews*, the Lord left not his work, and ſtriving with me: But the ſame ſovereign grace that begun, went on with it.——*Ezek.* xx. 6, 8, 9. *I lifted up my hand unto them, to bring them out of the land of Egypt.——But they rebelled againſt me, and would not hearken unto me.——Then ſaid I, I will pour out my fury upon them.——But I wrought for my Name's ſake.* Ezek. xxxvi. 32. *Not for your ſakes do I this, ſaith the Lord God, be it known unto you: Be aſhamed and confounded for your ways, O houſe of Iſrael.*

3 Here the Lord caſt my lot under choice means of grace, the *Miniſtry* of worthy Mr. *Thomas Forreſter*; under this ſearching *Miniſtry*, the Lord begun to give me ſome ſmall diſcoveries of the more ſecret and ſpiritual evil of my heart and carried me *Ezek.* viii. 12. *into the ſecret chambers of imagery*, to let me ſee what my heart did *in the dark.* 1*ſt*, He opened mine eyes to diſcern ſomewhat of that world of pride that is in the heart, and the wickedneſs of it. Though I was ſome way convinced of my own weakneſs, when I had any difficulty more than ordinary before me, and would ſeek help from God, yet when I got through, I valued myſelf upon my acquittance. Of the wickedneſs and unjuſtneſs of this, the Lord in ſome meaſure convinced me; 1 *Cor* iv. 7. 'What haſt thou, O man, that thou haſt not 'received? And if thou haſt received, wherefore doſt 'thou boaſt?' 2*dly*, He convinced me of the wickedneſs of the ſtraying of my heart after Idols, eſpecially in the time of worſhip: *Ezek* xi. 21. 'But as 'for them whoſe heart walked after the heart of their 'deteſtable

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'detestable things, and their abominations, I will re-
'compence their ways upon their own heads, saith
'the Lord God. *Ezek.* xiv, 4, 7. For every one of
'the house of *Israel*, or of the stranger,——which
'setteth up his idols in his heart, and putteth the
'stumbling-block of his iniquity before his face,
'and cometh to a prophet to enquire of him con-
'cerning me, I the Lord will answer him by my-
'self.' I was made to see, in some measure the dan-
ger of offering such duties to him, who requireth us
to *Deut.* xxxii. 46. *set our hearts* to what he speaks,
and to *keep our foot when we come to the house of
God. Eccl.* v. 1. 3*dly*, I was likewise made to see some-
what of my trusting to my duties, and resting on the
bare performance, inasmuch as I was not for most
part challenged for unsuitable performance. but for
the intire omission of them, and with the *Pharisee* I
thought it enough, if I could say, That I did the
duty. But now the Lord let me see, that more was
required, though with him I could say, *I fast twice a
week.* Luke xviii. 12. The Lord convinced that he
might answer, 'When ye fasted, did ye at all fast
'unto me, even to me?' *Zech* vii. 5.

4. These when added to former discoveries of
guilt, gave frequently much disturbance, and cast me
into racking perplexity and disquitement; but the
darkness and enmity of my mind remaining, I still
had recourse to wicked and vain courses for peace,
such as these formerly mentioned; but they afforded
me little quiet. *Pharaoh*-like I engag'd to amend
those things wherein formerly I had fail'd; but with
him I quickly broke, when the force that drave to
this was over. At last finding no peace in any of
these courses, I resolved to enter into solemn cove-
nant with the Lord; and accordingly I wrote and
subscrib'd a solemn covenant, whereby, I bound my-
self to be for God, like *Israel* when under the awful
impressions of *Sinai*, and the dreadful appearance of
God

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God there; I said, *Deut.* v. 23. 28. 'All that the 'Lord our God shall say unto us, we will hear and 'do it:' And like the Scribe that came to Christ. *Luke* ix. 57. 'Master I will follow thee whithersoever thou goest.'

5. When I had once done this, then I concluded all was right; For, 1. I found a sort of a present peace. Ammendment I thought sufficient attonement, and such an engagement I looked on as performance. I now said, *Prov.* 7. 14. *I have peace-offerings with me: this day I have paid my vows.* 2. I at this time found frequently an unusual sweetness in hearing of the word; especially in hearing Mr. *Forrester* lecture on *Acts* xiii. 43. on the sabbath-night. Here as I received sometime the most piercing convictions, 1 Cor. xiv. 25. so I received *Tastes of the good word of God, and the powers of the world to come.* Heb vi. 5. This like the stony ground, *I heard the word, and anon with joy received it.* Matth. xiii. 20. 3. Common gifts increasing as light grew, I took them for special grace, and thus have taken up with the foolish Virgins, *the lamp* of a profession *without Oil.* Matth. xxv. 1. I began to set up for a Virgin too, and like such I began to be esteemed by some of them for that which really I was not, but only appear'd to be.

6. But the merciful and good God would not suffer me to rest here. *Jer.* ii. 35, 36, 37. 'Yet thou 'sayest, Because I am innocent, surely his anger shall 'turn from me. Behold I will plead with thee, be-'cause thou sayest, I have not sinned. Why gaddest 'thou about so much to change thy way? Thou al-'so shalt be asham'd of *Egypt*, as thou wast asham'd 'of *Assyria*. Yea thou shalt go forth from him, and 'thine hands upon thine head: For the Lord hath 'rejected thy confidences, and thou shalt not pros-'per in them.' The Lord quickly let me see my mistake; For, 1 The imaginary peace that I had by

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making this covenant, was quickly loſt by breaking it. Corruption retaining ſtill its power, its locks not being yet cut, whenever a temptation offered; *Judg.* xvi. 21. like *Sampſon* upon a cry of the *Philiſtines* being on him, it broke all thoſe ties, with which I fooliſhly, like his deceived miſtreſs, thought it bound: Like the children of *Iſrael* at *Sinai*, * I engaged fairly, and herein thought all right; but when I came to *Kibrothhattaavah*, which was the next *Station* in their way through the wilderneſs, and a temptation fell in my way, I felt a murmuring, loathing the Manna, and luſting after the fleſh, and this broke all. The Lord's wrath hereon being afreſh intimated againſt me, as it was againſt them on that occaſion. 2. Not only upon ſuch breaches met I with new challenges, but old ones were reviv'd; and by this I found former accounts ſtill to be ſtanding againſt me, which fill'd me with confuſion and jealouſies of theſe ways. *Jer.* ii. 22. *For though thou waſh thee with nitre and take the much ſope, yet thine iniquity is marked before me ſaith the Lord.* 3. The Lord inſinuated ſome diſcoveries of the treachery of my engagements; let me ſee how my heart was not ſound, and how there were ſecret reſerves in my engagments for ſome ſins from which my heart was not divorced; though yet I remember, that at the time I made thoſe engagements, when my heart put in for ſparing theſe, my light forc'd me, as it were for the preſent, though not without reluctancy, to give them up, at leaſt in words; but really I did not do it. Now the Lord gave ſome intimations of this heart-treachery, which when further diſcovered by the event, my covenant could not quiet me about: *Deut.* v. 29. *They have well ſpoken all that they have ſaid. O that there were ſuch a heart in them.* 4. The Lord let looſe ſome

* Deut. v. 27. *&c, compared with* Numb. xxxiii. 16. *and* Numb. xi. 34.

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ſome corruptions like the *Canaanites* to try me, took off the reſtraints, and then like water damm'd in, they became more violent and troubleſome, and at length bore down all that I had ſet in their way: By theſe means the Lord let me ſee the fruitleſſneſs and vanity of this covenant, which however ſpecious like, was indeed but a covenant with death: And by the diſcovery I was put into the utmoſt confuſion, while the evil, I thought I was provided againſt came upon me: *Iſa.* xxviii. 19. 20. 'From the time that it go-'eth forth it ſhall take you: For morning by morn-'ning ſhall it paſs over, by day and by night, and 'it ſhall be a vexation only to underſtand the re-'port. For the bed is ſhorter, than that a man can 'ſtretch himſelf on it: And the covering narrow-'er, than he can wrap himſelf in it.' This I found verified to my ſad experience.

7. Notwithſtanding the felt vanity of theſe legal, ſelfiſh, anti-evangelical courſes, I ſtill cleaved to them: For, 1. The peace I loſt by breaking, I ſtill endeavoured to recover by renewing my covenant, truſting myſelf in the greatneſs of my way, and laboured in the fire. My heart when I was defeat, gave me ſuch advice as the king of *Syria*, got from his ſervants, when he was defeat by *Iſrael*; *Number an army like thou haſt loſt, horſe for horſe, and chariot for chariot, and we will fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.* 1 Kings. xx. 25. I laid the blame ſtill on ſome accidental defect in my former management, and I thought were that provided againſt, all would be well. 2. When ſtill I found ſomething wanting, I caſt about in my own mind, and contriv'd to make it up with ſomething extraordinary of my own, the multiplication of duties, or ſome ſuch thing or other. *Micah* vi. 6, 7. 'Wherewith 'ſhall I come before the Lord, and bow myſelf be-'fore the high God? Shall I come before him with 'burnt-offerings, with calves of a year old? Will the

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'the Lord be pleased with thousands of rams, or with 'ten thousands of rivers of oil? Shall I give my first 'born for my transgression, the fruit of my body for the sin of my soul?

8 But still these vain refuges fail'd me, and my case was truly miserable while pursuing them. *Isa.* xxx. 1, 2, 3. 'Wo to the rebellious children, saith the 'Lord, that take counsel, but not of me: And that 'cover with a covering, but not of my spirit, that 'they may add sin to sin: That walk to go down to '*Egypt*, and have not asked at my mouth, to strengthen themselves in the strength of *Pharaoh*, and to 'trust in the shadow of Egypt. Therefore shall the 'strength of *Pharaoh* be your shame, and the shadow of *Egypt* your confusion.' Now, as I was really miserable in following those courses, so, if the Lord of infinite mercy had not prevented it, I had landed in one of four sad issues, wherein oft-times such exercises and courses teminate; Either, 1. If I had been freed from convictions, or the Lord had given over his striving with me, and carrying on the work of conviction; after convictions had carried me the length of a form of religion, I had surely notwithstanding all the disapointments, sitten down satisfied with that, as having *found the life of my hand*, or having by the endeavours of my hand and its labour obtained that which would give me a sort of life. *Isa* lvii. 10. 'Thou art wearied in the greatness 'of thy way, yet saidst thou not, There is no hope: 'Thou hast found the life of thine hand (that is a 'sort of life by thy labour) therefore thou was not 'grieved.' Or, 2. if convictions had been carried on, and the Lord had left me still to follow those courses I took, I would have *Hab.* ii. 13. 'laboured in the fire 'all my days, wearied and vexed myself for very va'nity, *Isa.* lv. 2. spending my money for that which 'is not bread and my labour for that which doth not 'profit;' in a continual vicissitude of vows, covenant

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nants, engagements, and resolutions, breaches and disquitements, engagements and false peace, breaches and racking convictions would alternatively have taken place; 'And thus I had spent my days, and 'at the end been a fool. *Jer.* xvii. 11. Or, 3. After I had wearied myself for a while in those vain ways, I would have utterly given up with religion as a vain thing, and said, with those mentioned by the prophet, who said, 'It is vain to serve God; and what pro-'fit is it that we have kept his ordinances, and that 'we have walked mournfully before the Lord of 'Hosts?' *Mal.* iii. 14. And so with them I had gone over to plain atheism and profanity. Or, 4. Being forced to seek shelter for my convictions; and being so oft and sadly disappointed by all the ways I tried, I had at last ended in despair, like *Judas*, and said, 2 *Kings* vi. 33. *This evil is of the Lord, why wait I any longer*, like that wicked king? And in very deed I had some experience of all these issues. Sometimes I sat down with the form, *Rev.* iii. 17. *and judged I was rich and increased in goods, and stood in need of nothing.* Sometimes I wearied myself in running from one of those vain courses to another. At other seasons I turn'd careless, as finding no profit, and was just at throwing up all care of religion. And very oft I was upon the very brink of despair, almost quite distracted.

9. When I was thus disapointed, especially after the making, and frequent repeating of vows and engagements, I was cast into the utmost perplexity to find where the fault lay. I found this way of covenanting with God, recommended by ministers, mentioned in the scripture, and the people of God declared they had found the benefit of it. I could not challenge my self, at least at some times, for known guile in the making of it. What I engag'd to do, I was resolv'd upon at the time. I did engage with much concern and solemnity; and for some time after, I would have

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walked with much ſtrictneſs: But tho' I could not then diſcern where the blame lay, I have ſince been made to ſee it. 1. 'Being ignorant of the righteouſ-'neſs of God I ſtill went about to eſtabliſh a righte-'ouſneſs of my own.' *Rom.* x. 3. And tho' in words I renounced this, yet indeed I ſought righteouſneſs and peace, not in the *Lord Jeſus Chriſt, who is the end of the law for righteouſneſs to every one that believes,* Rom. x. 4. but in my own covenants and engagements: So that I really put them in Chriſt's room. 2. Whatever room I, in words, allowed Chriſt as to forgiveneſs for bygones, yet my peace and hope of it for the future, and ſo my truſt, was in the evenneſs of my own walk. I obtained not righteouſneſs, becauſe I ſought it *as it were by the works of the law.* Rom ix. 32. This neglect of Chriſt, and ſhuffling my own covenants and obedience in his room, was evident; becauſe whenever I was challenged for ſin, inſtead of recourſe to his blood, I ſtill ſought peace only in renewing my vows. 3. The conſent I gave to the law, was not from the reconcilement of my heart to its holineſs, but meerly, in compliance with the conſtraint put upon me by my convictions. But in very deed Rom. viii. 7. *the enmity againſt it* ſtill continued. And I would not have made it my choice, if that had not forced me to it: ſo that I ſubjected not myſelf to it. 4. I engaged to live a new life with an old heart, not being yet made to ſee, that *unleſs the tree is made good the fruit cannot be good.* Mat. xii. 33. 5*thly*, *The eye was not ſingle*, Mat xix. 16, vi, 22. all I aimed at was ſelf, to be eaſed of convictions, and obtain peace from theſe racking diſquitements I was under. I had not the leaſt concern for the Lords glory, provided I were ſafe. 6. In a word, I engaged before the Lord had throughly engaged me. We may be willing *in ſome ſort* before the Lord hath made us truly willing. 1 John iv. 10. *The firſt real kindneſs begins on his ſide;* and we are never engaged to love

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till the Lord's kindneſs do draw us. The force of a ſtrait by convictions may overpower us into ſome pretenſions of kindneſs; thus it was with me. Willing I was to be ſaved from hell, and to have heaven, under the general notion of a good place; but not to be ſaved in God's way, on his terms and in order to theſe ends he propoſes in the ſalvation of ſinners.

10. This was not my only trouble at this time. Now I was engag'd in the ſtudy of Metaphyſicks and natural Theology, accuſtomed to ſubtile notions, and tickled with them; whereupon Satan, in conjunction with the natural Atheiſm of my heart, took occaſion to caſt me into racking diſquietment about the great truths of religion, more eſpecially the being of a God. Thus, in the juſtice of God, that wherein I delighted, I mean ſubtile and abſtract notions, prov'd the occaſion of much perplexing difficulty to me. For, 1. Some ſeeming ſucceſs in my ſtudies, the firſt year I engag'd in the ſtudy of Philoſophy foſtered the natural conceit we all have of our own ability to know, and emboldned me to proceed further than was meet. So true is that of the word, 1 *Cor.* viii. 1. *Knowlege puffeth up.* 2. Hereon the natural curioſity of my vain mind took a liberty to enquire without fear into things too high, and made me promiſe myſelf ſatisfaction about them, in and by my own enquiries; *Job* xi. 12. *Vain men would be wiſe, though he is like the wild aſs's colt.* Thus he intrudes into thoſe things which he hath not ſeen, *Col.* ii. 18. *vainly puft up by his fleſhly mind.* 3. And hereon ſuffering a diſappointment, and failing of ſucceſs, the natural atheiſm, and enmity of my carnal mind, that rather inclines to reject the things of God than our own darkneſs, begun when puzzled to enquire, *How can theſe things be?* John iii. 9. Thus, Rom i. 2. *profeſſing myſelf wiſe I became a fool.* 4 Satan that waits all advantages finding me thus caught in the thicket, plunged me deeper, by throwing in the Eph vi. 16 *fiery*

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16. *fiery darts* of ſubtil arguings againſt the being of a God; whereby all was ſet on a flame, and I ſometimes caſt into violent convulſions.

11. This exerciſe about the being of God was much more diſquieting than that formerly mentioned; Then, there was only an unſettledneſs of mind proceeding from the *felt want of evidence ſufficient to quiet the mind,* in that aſſurance of the truth that was neceſſary to embolden it without fear in all its ſtraits to have recourſe to, and take reſt in God. Now, there were contrary diſquieting arguments: Then I was only at that of the diſciples, *John* xiv. 8. *Lord, ſhew us the Father, and it ſufficeth us.* But now I was diſturbed with the working of the *Ruler of darkneſs, Eph.* vi. 12. *and high imaginations exalting themſelves againſt God.* 2 *Cor.* x. 5.

12. Though the Atheiſm and enmity of my heart againſt God were ſtill unremoved, and great, yet the Lord ſuffered me not to yield, but made me dread and recoil at the terrible concluſion aim'd at by thoſe arguings. For, 1. There remain'd ſo much of that natural knowlege of a diety which God hath made manifeſt even in the Heathens, that is in their conſciences, *Rom.* i. 19. and there was ſo much of ſtrength added to it by the external evidence of this truth by the works of creation and providence, as made me recoil at the thoughts of that horrible concluſion of the Atheiſt, *There is no God.* 2. Being at the ſame time deeply affected with deep apprehenſions of the ſhortneſs and uncertainty of a preſent life, I dreaded to admit the concluſion that I ſaw would ſhake the foundations of any hope of relief for the future from the other ſide of time. *Pſalm* xi. 3. *If the foundations be deſtroyed, what hath the righteous done?*

13. In this ſtrait, betwixt light that would not admit of a flat denial of *the being of a God,* and Atheiſm enflamed and ſtrengthned by Satan's fiery darts, I betook myſelf ſtill to vain and ſelfiſh courſes.

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My disturbance was from reasonings, and I thought to relieve myself by my own reasonings. Nothing more did I foolishly think, can be requisite to establish my mind about this truth, and for ever to quiet my mind in a firm assent to it, than to obtain demonstrative arguments for the being of a God: Thus I thought *by searching to find out God.* Job xi. 7: And like the *Psalmist*, when shaken about the providence of God, *Psalm* lxxiii. 16. *I thought to know it.* That is by my own reasonings, I expected to obtain establishment in the truth, and an answer to the objections urged against it.

14. Wherefor I seriously set myself to the search of such arguments; and I found them; but found not that relief I expected: *Psalm* lxxiii. 16. *When I thought to know this, it was too painful for me.* For, 1. The most straitning and forcible of those arguments proceeding upon the absurdity of the contrary conclusion with great evidence, would not allow of any thing to be said to the argument, and so extorted an assent: But not enlightning the mind with any satisfying notions and discoveries of the God, whom they obliged me to own as existent, my mind was not quieted. For in things of any practical influence, without some competent measure of light about the nature of things, the soul requiring satisfaction, not only as to their reality, but their meetness to answer those practical uses whereabout 'tis concerned, cannot rest without some discoveries of this: *John* xiv. 5. *Thomas said unto him, Lord, we know not whether thou goest; and how can we know the way?* 2. These arguments forced indeed some assent in the time: But not dissolving contrary objections, whenever the light of them was removed, and contrary objections came in view again, I was intirely shaken, like him in *Cicero*, who read *Plato's* arguments for the immortality of the soul, and said, *When I read, I assent, but I cannot tell how; but so soon*

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as I lay down the book, all this assent is gone. It is faith alone that, as the word is, *Heb.* xi. 1. *reproves* contrary arguings, and plants in the soul an abiding light, that keeps the soul firm in its adherence to truth. Thus like the Philosophers of old; 1 *Cor.* i. 21. *In the wisdom of God, by wisdom I knew not God.*

15. Though I was thus entangled, rather than extricate by these selfish shifts, yet my vain mind still followed these courses. For, 1. What hitherto I had failed of, I expected I might find by some further progress in learning; and therefor I applied myself vigorously that way. But any little progress I made, made me still more sensible how far I was disappointed, and made me experience the truth of this, that *he that increaseth knowlege, increaseth sorrow.* Eccl. i. 18. The further I proceeded I still found the more difficulties, and the less satisfaction. When this course could not avail, then I spent my weary hours in vain wishes for some extraordinary discoveries: *Luke* xvi. 30. *Nay, but if one rise from the dead, they will believe.*

16. Tho' I reached not the satisfaction I aimed at, yet I cannot say but this exercise had some useful effects. 1. It let me see, That I had need of some further evidence and establishment about the truths of religion, than hitherto I had either attained, or wist how to attain. Thus I had got some view of it before. Now I was more confirmed of it. 2. My mind being sometimes more quieted as to these truths in hearing of the word, than by all my arguments, I was inclined to hope this evidence I wanted, might come from the Lord. 3. I was beat somewhat from that touring opinion of my own knowlege and abilities to know, that my first seeming success in Philosophy gave me, and brought to an useful diffidence of my inability to reach satisfaction, even about natural things, and solve objections, that lay against truths, which yet u-

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pon clear argument, I was forced to admit: Which afterwards was of conſiderable uſe to me.

17. But during this period of time under all theſe wreſtlings and ſtrugglings betwixt growing light and ſin, corruptions, as I grew in years, grew ſtronger and ſtronger, took deeper root, and received an increaſe of ſtrength by occaſional temptations, and new force from the weak reſiſtance made to them by theſe vain courſes. *Rom.* vii. 8, 9, 11. As *the law came* nearer in its ſpiritual meaning and extent, *ſin revived*, and appeared more diſcernible in its ſtrength, *and ſin taking occaſion by the commandment wrought in me inclinations to all evil.* Being fretted, not ſubdued, it grew ſtronger, till at length *it ſlew me.*

18. Under this perplexity, I betook myſelf ſtill to one or other of the fore mentioned vain courſes: *Jer.* ii. 36. *I gadded about to change my way, ſent to* Egypt, *and went to* Aſſyria, *yet could not they help me.* But yet theſe exerciſes and perplexities had ſome intermiſſions, and then I turned remiſs and careleſs. *Hoſ.* vi. 4. *My goodneſs like the morning cloud and early dew, ſoon paſſed away.*

19. However, by theſe means I was brought to a ſpecious like form of religion. For now, 1, I took ſome care to avoid thoſe ſins, whether ſecret or open, that thwarted the light of my conſcience moſt plainly. I not only abſtained from thoſe evils, to which, moſt, even of the ſoberer ſort of ſtudents, were frequently drawn over; but with a ſort of reſolution I kept at a diſtance from the occaſions of them. Thus I begun 2 *Pet.* ii. 20. *to eſcape the pollutions of the world through the knowlege of the truth.* 2. I was more exact and punctual in attending duties, publick, private and ſecret, than heretofor. and that not without ſome concern, at leaſt, at ſometimes as to my inward frame in them. Thus I thought, *I kept his ordinances.* Mal. iii. 14. 3. When I was enſnared, either into the commiſſion of ſin, or omiſſion of duty

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duty, I was brought to a deep ſorrow: And for ſome time *walked mournfully before God. Ibid.* 4. Whereas I always had a ſort of awful regard for them that feared God, ſince ever I began to be in the leaſt awakned, now I begun to have a ſort of a liking and kindneſs to them, and pleaſure in their company and converſe, even about matters of religion. This light forced an approbation of them on my mind, and ſo *to give glory to God, there light ſo ſhining before me, Matth* v. 16. that I could not but take notice of them. 5. I had frequent *Taſtes of the word of God, and powers of the world to come*, Heb. vi. 5. which made me delight in approaching to God. And, 6. I got ſome things that looked like return of prayer; when under a ſenſe of impotency, I betook myſelf to God by prayer: In any ſtrait I found help ſo remarkable, That I could not but take notice of it. The Lord hereby drew me gradually in to expect good in his way, and though I was wrong in the main, as it were, encouraged the faintest beginnings of a look toward a return. 1 *Kings* xxi. 29. 'And the word 'of the Lord came to *Elijah* the *Tiſhbite*, ſaying, 'Seeſt thou how *Ahab* humbled himſelf before me: 'Becauſe he humbled himſelf before me, I will not 'bring the evil in his days; But in his Son's days 'I will bring the evil upon his houſe.'

20. Now, though by theſe means, I got a name to live, yet really I was dead. For, 1. The natural darkneſs ſtill remained uncured. Some dawnings of light were indeed begun, and ſome diſcoveries made of what formerly I had not known, yet the power of darkneſs ſtill remained, and 'the vail was not yet taken 'away, nor were ſpiritual things ſeen in a true light.' '2 *Cor.* iii. 14, 15. *Eph*, iv. 18. 2 The enmity of my mind againſt the law, * eſpecially in ſome inſtances, remaind in force, there was not *a reſpect to all God's*

* *Compare* Rom. vii. 8. *with* Rom. vii. 12, 22.

commands. Pſalm cxix. 6. I had not yet a ſight of the beauty of holineſs. Nor did I in my heart approve of the whole yoke of Chriſt's precepts as good and deſireable. It was not that I delighted in holineſs and comformity to the law, at leaſt in ſome inſtances; but that I was undone without it, that made me aim at any ſort of compliance. 3. 'I yet ſought righ-'teouſneſs as it were by the works of the law. *Rom.* ix. 32. I was wholly legal in all I did, not ſeeing the neceſſity, the ſecurity, the glory of the goſpel method of ſalvation, by 'ſeeking righteouſneſs and 'ſtrength in the Lord Chriſt alone.' *Rom.* x. 4. *Pſalm* lxxi. 16. 4 Self was the ſpring of all: My only aim was to be ſaved without any regard had to the glory of the Lord, or any enquiry made, how it might be conſiſtant with it to ſave one who had ſo deeply offended. In a word, all my religion was conſtrained, violent, ſelfiſh, legal and anti-evangelical. Theſe, not to mention other things, were ſtill wrong.

Reflections upon the foregoing exerciſe.

IT will not be improper to review the preceeding exerciſe, and offer two or three obſervations.

1. The foregoing exerciſe affords me full confirmation of many of the truths conteſted by the *Pelagians* and others, concerning man's inability to good, and the corruption of his nature. When I read and hear their high ſwelling words of vanity in commendation of man, and in praiſe of his free will to God, his good inclinations; and when I hear ſpecious-like arguments offered for proof of theſe notions, I have no reaſon to be ſhaken. Will they diſpute me out of my ſenſes? May I not believe the word? Or muſt I wreſt and diſtort ſcriptures to make places that appear unfavourable to free-will, accord with theſe notions of it, which ſome advance? Sure I am, if they will not al-

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low ſcripture to be its own interpreter, 'tis ſafer, at leaſt in theſe things that concern our own natural ſtate, which conſcience may know, to admit experience to comment, rather than reaſon proceeding upon abſtract notions: And where ſcripture and experience join, there we have the fulleſt confirmation of the truths that are *eſtabliſhed in the mouth of two ſuch witneſſes*; the laſt not only confirming, but illuſtrating the teſtimony of the former. If they ſay, that their hearts are not ſo perverſe and ill inclin'd, and that they find inclinations to good in them; I cannot ſay ſo of mine: Yet by the way I muſt obſerve, that in their practiſe they go ſeldom further, if ſo far as others, who agree with me in owning their hearts ſo wicked, their corruptions ſo ſtrong, their wills deprived, and ſet upon evil, that they can do nothing well-pleaſing to God: Now ſurely if matters are as they repreſent them, they are far to blame. As for me, I find more ſolid truth in that one ſcripture, that tells us, that *the heart is deceitful above all things and deſperately wicked*, Jer. xvii. 9. than in many volumes of idle anti-ſcriptural notions reared up on the ſubtil arguings of men, whoſe eyes have never yet been opened to ſee the plagues of their own hearts, and who therefore run out in aſſerting ſuch an ability and power, and inclination to good in man, as neither ſcripture, nor the experience of ſuch as have their eyes in the leaſt meaſure opened, admits of. However if others will think that there are ſuch good inclinations in them, I muſt quite my part in them. Woful experience convinces me, and obliges me to acknowledge to my own ſhame, that I never look'd toward the Lord's way, ſave when he drew me; Jer xxxi. 18. *I was as a bullock unaccuſtomed to the yoke*; I never went longer in it than the force laſted; I inclin'd to ſit down, and ſat indeed down at every ſtep; no great ſign I had any heart to the way! I never got up again, but when the Lord's power was of new put forth. I all this

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this while never went on ſtept but with a grudge, Gen xix. 26. *I frequently looked back to* Sodom, *I have been as a backſliding heifer.* I was griev'd for what I left behind; my heart cleave to what my light had the greateſt oppoſition to: *Job* xxiv. 13. Thus I was of them that rebel againſt the light; I oft refus'd where the command was plaineſt; When I was brought into a ſtrait, I betook myſelf rather to any ſhift, than to Chriſt; *Prov.* xxviii. 16. Sin bit me, and yet I lov'd it; my heart deceived me oft and yet I truſted in it rather than God. *Jer.* xvii. 5. 7. God dealt with me in a way of kindneſs, but when he ſpoke to me in my proſperity, I would not hear: Iſa lvii. 17. *He ſmote me and I went on frowardly.* I never parted with any ſin till God beat and drave me from it, and hedged in my way. Surely this looks like *the heart deceitful above all things, and deſperately wicked.* Jer xvii. 9.

2. The forgoing exerciſe clears what a depth of deceitfulneſs is in the heart of man. How many ſhifts has my heart uſed to elude the deſign of all theſe *ſtrivings of the Lord's ſpirit with me?* What ſtrange ſhifts has the heart of man, and how many are they? I have told many, but *the one half is not told.* All theſe ſhifts reſpect but one point in religion. If one would undertake to give an account but of thoſe deceits, which are more noted, with reſpect to the whole of his walk and way, how many volumes might he write. There is much true divinity couch'd in that ſhort ſcripture. Jer xvii. 9. *The heart is deceitful above all things, who can know it? Who can underſtand his errors?* Pſalm xix 12. When I upon a review mind ſo many, how many more might I have noticed if I had obſerved them in the time, or ſoon after? And if ſo many may be ſeen, how many ſecret, undiſcernable, or at leaſt undecerned deceits are there?

3. How far may we go in religion, and yet come ſhort

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ſhort? Many things I ſeemed to have and do: *Mark* vi. 20. 'I did many things, and heard gladly; I was 'almoſt perſwaded to be a chriſtian. *Acts* xxvi. 28. 'I ſeemed to eſcape the pollutions that are in the 'world by the knowledge of the truth. 2 *Pet.* ii. 20. 'I ſeemed enlightned, and partaker of the heavenly 'gift, and got ſome taſtes of the good word of God, 'and the powers of the world to come.' *Heb* vi. 5. I underwent many changes, and yet all the while was naught, defective as to the main: 'Many ſhall 'ſeek to enter in, and ſhall not be able. *Luke* xiii. '24. Not every on that ſays, Lord, Lord, ſhall en-'ter into the kingdom of God. *Matth* vii. 21.'

4. I cannot but look back with wonder, to the aſtoniſhing patience of God that *ſuffered my manners* Acts xiii. 18 ſo long, and the ſteadineſs he ſhews in purſuing his work, notwithſtanding many provocations to deſiſt, *ſtill working for his name's ſake.* Ezek xx 14. All the creation could not have afforded ſo much patience. The diſciples of Chriſt would have called *for fire from heaven.* Luke ix. 54. Yea *Moſes* the meekeſt man on earth, would have found more to irritate him here, than at *Meribah-Numb.* xx. 13. Glory to God, that we have to do with him, and not with man. 'His ways are not our ways. Nor 'his thoughts ours. But as the heavens are high 'above the earth, ſo are his ways and thoughts '*of mercy* above ours.' *Iſa.* lv. 8.

5. I muſt bear witneſs to the rationalneſs of God's way; For 1. Theſe things he put me under concern about, deliverance from wrath, eternal ſalvation, and ſecurity about them, were ſuch as my own reaſon, upon the beſt attention, could not but own worthy of the utmoſt and firſt concern. He did not call me to vex myſelf about vanity, and the things of no importance. 2. The way he dealt with me in, was not deſtructive to the nature of my faculties, but improved them. He enlightned my eyes to ſee what he would

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have me do, and he forced not my will, but sway'd it in a way suitable to its nature to a compliance, so far as I went. This was not to force, but gently to bend the will to these things that really were proper for it to incline to. 3. He always observed the true order of the faculties. He sway'd the will so far, as it went in compliance with his work, by sending forth his light into the mind, that in the true order of things, should guide the understanding. 4. He carried me on to consideration. He did not seek, as it were, to entangle the affections, and by them carry my mind away in a hurry, as sin and satan are wont to do, who guide sinners, as the *Philistines* did *Samson*, they first put out their eyes, and then made them grind in their mill. 5. The Lord never obliged me to part with any way, any sin, or refuge I betook myself to, till he had let me see, that it was not only against my duty, but my true interest. 6. So far as I complied with his call, I cannot say that his way was fruitless, or that he was *a barren wilderness, or a land of drought* Jer. ii. 31. The meanest and most feckless piece of compliance wanted not its reward. Mal. i. 10. *Who is there among you that would shut the doors for nought: Neither do ye kindle fire on mine altar for nought.* Thus the Lords work was power, not force. He drew, but it was *with the cords of love, and bands of a man.* Hos. xi. 4. He bid me quit many things, but they were vain things that were no bread. *Isa.* lv. 2. 'Remember this and shew yourselves men: Bring it again to mind O ye transgressors. O house of Israel are not my ways equal? Are not your ways unequal? Yet ye say, the way of the Lord is not equal.' *Ezek* xviii. 25.

6. Though it was congruous to reason, yet it was a work far above the power of nature. I cannot ascribe its rise, or progress to myself; for it was what I sought not, I thought not of, I lik'd not, yea, I hated it, I fear'd, I avoided, I shifted it; and when all this would

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would not do, I oppoſed it. For I was of thoſe *that rebel againſt the light.* Job. xxiv. 13. I cannot aſcribe it to any outward means. There are many parts of it which they did not reach. The moſt feaſible fail'd, the weakeſt wrought the effect. Neither ſtrong nor weak, had always the like effect. But the work was carried on by a ſecret indiſcernible power of him who is like *the wind blowing where it liſteth.* John iii. 8. The work bears an impreſs of God in all its ſteps, the word that awakned me was, the voice of him that makes the *dead to hear*, John v. 25. that *calleth things that are not as if they were* Rom iv. 17. The light that ſhone, was *the candle of the Lord ſearching*, yea, piercing unto the *hidden parts of the belly*, Prov. xx. 27. tracing a deceitful and unſearchable heart into all its turnings and windings. Jer. xvii. 10. The work was that of one who is every where, and who knows every thing, and *is of one mind*, Job xxiii. 13. and ſo not to be turned; who will not *faint*, nor be *diſcouraged till he have brought forth judgment unto victory.* The work is uniform, tho' variouſly carried on through many interruptions, over many oppoſitions, for a long tract of time, by means ſeemingly weak, improper and contrary, ſuitable only for him whoſe *ways are in the ſea, and whoſe paths are in the great waters, and whoſe footſteps are not known.* In a word it was *a buſh burning* and *not conſumed* only by the preſence of God. Exod. iii. 3. It was a ſpark in the midſt of an ocean maintain'd, notwithſtanding floods continually powred on it, to exſtinguiſh it. This flame was maintained by oil ſecretly conveyed into it. Pſal. cxviii. 23. 'This 'is the doing of the Lord, and it is wondrous in our 'eyes.'

PART.

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PART III.

Containing an account of the progress of the Lord's work, for the space of about three years insuing, from August 1696, *to* June 1699; *The dreadful strait I was at last brought to with my outgate, and the state of matters with me for some time after this.*

CHAP. I.

Giving an account of the progress of my convictions temptations, and vain reliefs, from the time I went to the Wemyss, *till I was at the last brought to this utmost extremity.*

1. WHen I had studied Philosophy three years, being tickled with it, and some what puffed up with what progress I had made, and design'd and expected to make. (Though I must own that still as knowlege increas'd, self-conceit decreas'd: and I apprehended I knew more the first year than ever I thought I knew afterwards.) Being thus prepared, I design'd to go abroad, and improve myself further, to which also I was advised; but two things broke this project, my mother would not consent; and the former exercise having brought me into bondage through fear of death, I was afraid to run the hazards I must run of my life, so long as I was in so unsettled a case as to my soul's state: Wherefor upon the motion of some friends, I consented rather to engage Chaplain to a family for some time.

2. Accordingly, *August* 1696, I went to the *Wemyss*. When I came here, a stranger amongst strangers and persons of considerable quality, by my natural bashfulness, the censoriousness of my auditors, the publickness of the appearances I was oblig'd to make, to which

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which formerly I had not been accustom'd, my want of breeding, and the like, I was, for a time, in a very great strait, forc'd to retiredness, and to petition for help how to carry: And though it was my own, not the Lord's honour I design'd, and was concern'd for, yet he that hears the cry of the *Ravens*, *Job* xxxviii. 41. *Psalm* cxlvii. 9. and would not overlook *Ahab*'s humiliation, 1 *Kings* xxi. 29. and the *Ninevites* repentance, *Jonah* iii. 10. did not fail me in my straits, but helped, so far as was necessary, to maintain the respect due to the station I was in, and to obtain kindness.

3. During the first half year or so, that I was here, I was somewhat diverted from my main work, being oblig'd to study what was necessary for my accomplishment for converse in the world. But still I held on, and the more difficulty I met with, I keept the closser to the form of religion I had taken up. Besides, now my station call'd and oblig'd me to somewhat more. But leaving this, which is only introductory, I proceed to that which is mainly and only design'd in this narrative.

4. I had not long been here, when I was often necessarily, and frequently without sufficient necessity, engag'd in debates about the truth of religion, the divinity of the scriptures, and the most important doctrines delivered in them, whereby I was drawn to read the writings of deists, and other enemies to religion, that I might be acquaint with the arguments, whereby these I sometimes had occasion to dispute with, opposed the truth. As to the issue of those arguings, with respect to others, I shall here wave it, because others are concern'd in it; only I may say, I found, it true, *Tit.* iii. 9. That *foolish questions, and genealogies, and contentions, and strivings about the law, are unprofitable, and vain.* 2 Tim. iii. 13. For *evil men and seducers wax worse and worse, deceiving*

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ing and being deceived. 2 Tim. ii. 16. And *profane and vain bablings do increaſe unto more ungodlineſs.* And to my ſad experience I found, 2 *Tim* ii. 17. That *their word doth eat, as doth a canker,* or gangrene. It is of an infectious and contagious nature. And therefor 'tis ſafeſt to ſhun, avoid them and follow the wiſe man's advice, *Prov.* ix. 6. To *forſake the fooliſh and live;* Prov. xiv. 7. and depart from *a fooliſh man when we perceive not in him the lips of knowlege;* Prov. xix. 27. and *ceaſe from the inſtruction that cauſes to err from the word of knowlege.*

5. This was of very dangerous conſequence to me, and could not prove otherwiſe to one in my caſe. For,

1. I was not *rooted and grounded in the truth,* Eph. iii. 17. Col. ii. 7. being neither notionally inſtructed in the grounds whereon the ſcripture is received, nor acquainted practically with its power, and ſo was naked of that *armour of light, Rom.* xiii. 11. that is neceſſary toward a conflict with ſuch enemies. 2. The *power* of that enmity and *darkneſs Col.* i. 13. which *incline* the vain mind of man to reject and carp at the truths of God *as Foliſhneſs,* 1 *Cor.* ii. 14. ſtill *remained* unſubdued; and ſo I was *Eph.* iv. 14. *as the children* who are *toſſed to and fro by every wind of doctrine.* 3. The objections I found ſtarted were many, ſtruck at the foundations, 1 *John* ii. 9 were new and ſurprizing to one who was ſo unſettled, and were dreſs'd up *by the ſlight and cunning craftineſs* of them who *ly in-wait to deceive.* Eph. iv. 14. 4 I was not acquaint with that watchfulneſs, vigilance, and humble ſobriety, that was neceſſary to prevent Satan's gaining any advantage. 5. Hereon Satan finding ſo fair an occaſion, ſlipt it not; for he *goes about* 1 Pet. v. 8. ſeeking ſuch ſeaſons; and finding things thus, he improved it to my great diſquietment.

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6. The adversary finding all things thus prepar'd, set on me furiously, and imploy'd many against me. 1. He wrought up the natural Atheism, darkness, and enmity of my heart, to vent itself against the truths of religion, in foolish enquiries, *Is it so? Psalm* lxxiii. 11. *How can these things be? John* iii. 9. And what *authority* hast thou, since thou requirest such things? 2. He imploy'd some who had all advantages, *Matth.* xi. 28. and were the most likely to prevail, persons smooth, sober, and who opposed the rational arguments; such sometimes the devil makes use of, who seem themselves *not far from the kingdom of God,* Mark xii. 34. like the Scribe who answered and question'd our Lord civilly, whose *Words are smoother than butter,* while *war is in* their *heart.* Psalm lv. 21. And these are usually more prevalent; for with their *fair speeches they deceive the hearts of the simple.* Rom. xvi. 18. 3. He himself acted sometimes the subtile serpent, putting and suggesting subtile queries, *Gen.* iii. 1. *Hath God said so?* And sometimes he threw in firey darts to inflame and disorder me. Eph. vi. 11, 12, 16. Thus I found when I was alone, when I was in prayer and most serious, hellish oaths, and grievous blasphemous suggestions cast forcibly into my mind, which made me tremble. No wonder he should deal so with me, when he impudently suggested to *him in whom he had nothing,* John xiv. 30. such blasphemous proposals, as that of *falling down to worship him.* Matth. iv. 9.

7. By all these ways he assaulted me, and I was grievously toss'd about all the truths of religion. 1. The being of God was again brought in question: The enemy said daily, *Where is thy God?* Psalm xlii. 3, 10. And the Atheism of my heart said also, *There is no God, and who is the Lord?* Psalm xiv. 1. *Exod.* v. 2. I was assaulted about his providence, and all the disorders of the world were urged to my great disturbance

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bance. *Psalm* lxxiii. 2——13. 'As for me, my feet 'were almoſt gone: My ſteps had well nigh ſlipt. 'The ungodly proſper in the world, they increaſe 'in riches, and therefor his people return hither, 'Waters of a full cup are wrung out to them: And 'they ſay, How doth God know? And is there 'knowlege in the moſt High?' 3. I was aſſaulted as to the truth of the word, and many ways troubled about it; when I read, when I thought about it, I was ply'd hard with grievous ſuggeſtions ſometimes: The want of ſufficient evidence was complain'd of; *John* vi. 30. *What ſign ſheweſt thou then, that we may ſee and believe thee? What doſt thou work?* At other times it was blam'd, one while, of obſcurity, *John* x. 24. *How long doſt thou make us doubt? If thou be the Chriſt tell us plainly.* And anon another ſuggeſtion was clapt in againſt ſome paſſages as *hard; this is a hard ſaying who can hear it?* John vi. 60. When this took not, it was accuſed in ſome places of plain Blaſphemy. *He hath ſpoken blaſphemy,—Ye have heard his blaſphemy. Matth.* xxvi. 65. It was blam'd as contradictory to itſelf. *John* xii 34. *We have heard out of the law, that Chriſt abideth for ever; and how ſayeſt thou, The Son of Man muſt be lift up?* Its promiſes were call'd in queſtion, 2 *Pet.* iii. 4. *Where is the promiſe of his coming?* As were alſo its threats; *Ezek* xii. 22. *every viſion faileth,* Jer. xvii. 15. 'Behold they ſay unto me, Where is the 'word of the Lord? Let it come now.' This was I daily perplexed, in ſo much that it was a terror ſometimes for fear of theſe ſuggeſtions to look into the Bible. 4. The myſtery of the goſpel was particularly ſet upon, and repreſented as *Fooliſhneſs*, 1 *Cor.* i. 22. as ſetting up new gods, *Acts* xvii. 18. and oft was I put to anſwer, *John* iii. 9. 'How can theſe things be?'

8. The ſubtile enemy who had often ſollicited me to high thoughts of myſelf, now when he found it for his

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his purpoſe, urged upon the mean thoughts of myſelf, and preſſed to a baſtard ſort of humility: He often whiſpered me in the ear, 'Tis vain for you to expect to ride yourſelves of theſe difficulties, when ſo many learned men, who have ſtudied the point with ſo much care, and who were far more capable to diſcern the truth, cannot reach ſatisfaction, but have rejected them, *John* vii. 48, 49. 'Have any of 'the rulers or the *Phariſees* believed on him? But 'this people who knoweth not the law, are curſed.'

9. By this I was brought into grievous perplexity, and many ſad toſſings. *Pſalm* xlii. 3. *My tears have been my meat day and night, while they continually ſay unto me, Where is thy God?* But ſtill I tried wrong courſes, 1. I attempted by my own reaſonings to relieve myſelf. *Pſalm* lxxiii. 6. *I thought to know this.* 2. When this fail'd, I bought, I read books written about the truth of religion: *Job* viii. 8, 9, *&c.* This indeed, had it been kept in its own place, was allowable and uſeful: *Eccleſ.* xii. 12. But I expected more than I had reaſon to look for, and as I uſed it, this was only the fruit of unbelief, and a vain courſe running to *Aſſur*, ſending to *Egypt*. 3. I wiſh'd for viſions, voices or ſome extraordinary courſe: *Luke* xvi. 30. *Nay, but if one riſe from the dead they will believe.* 4. When theſe fail'd, with the ſluggard I ſat down diſcouraged. *Eccleſ.* iv. 5. *The fool foldeth his hands together, and eateth his own fleſh.* 5. I ſometimes betook myſelf to prayer; but herein I deſiderated ſucceſs, not ſeeking in the right way, nor to right ends. *James* iv. 3.

10. But all theſe ways fail'd me, *Eccleſ.* vii. 23, 24. *I took counſel in my ſoul, having ſorrow in my heart daily. I ſaid, I will be wiſe but it was far from me. That which is far off and exceeding deep, who can find it out?* 1. As to my own reaſonings, they avail not againſt him who eſteems *iron as ſtraw, and braſs as rotten wood. Pſalm* lxxiii. 16. *When I thought*

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to know it, it was too painful: It was labour in mine eyes. 2. As for books, beſides they ſatisfied not as to theſe things they mention'd, many of my ſcruples were ſuch as were overlook'd by them, ſo they prov'd phyſicians of no value. *Job* vi. 25. 'How 'profitable are right words! But what doth your ar- 'guing reprove?' 3. As to extraordinary expectations, God juſtly rejected them. *Luke* xvi. 31. 'They 'have *Moſes* and the prophets, and if they will not 'believe them, neither would they believe tho' one 'ſhould riſe from the dead.' 4. My ſloth ſtill increaſed my trouble; that fooliſh poring fretted my ſpirit, ſlew me: *Prov.* xxi. 25. 'The deſire of the 'ſluggard killeth him, becauſe his hands refuſe to 'work.'

11. I had quite ſunk under the weight of this trouble, and been ſwallowed up of ſorrow, and landed in deſpair, if its force had not been ſomewhat abated by occaſional conſiderations that were by the good hand of God, ſometimes one way, ſometimes another brought to my mind: 1. When the helliſh concluſions at which all theſe temptations aimed, the renouncing of religion, rejecting the Scriptures, *&c.* were urged; it was oft ſeaſonably ſuggeſted, *John* vi. 68. 'To whom ſhall we go? Thou haſt 'the words of eternal life.' The Lord powerfully convinc'd, and kept the conviction ſtrong on my mind, that at what time I parted with revelation, I behov'd to give up with all proſpect of certainty or ſatisfaction about eternal life. What Deiſts told me of the demonſtrations of a future happineſs built only upon nature's light, had no weight with me, becauſe I had tried thoſe long ago, and found them to my apprehenſion inconcludent; and had they been concludent, I was never a whit the nearer ſatisfaction; to tell me of ſuch a ſtate without any account of its nature, or the terms whereon 'tis attainable, was all one as if nothing had been ſaid about it: This creat-

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ed ſtill a dread of the concluſion in my mind; and ſtill when I was ſollicited to quit the Scriptures, I returned, 'To whom ſhall I go to find the words of 'eternal life?' 2. Upon a due obſervation of thoſe who were truly religious, I could not but look on them (tho' their real worth I did not yet diſcern) as the better part of mankind; and the Lord created a dread in my ſoul of concluſions that imported the charge of a lie in a matter of the greateſt importance againſt the better part of mankind: *Pſalm* lxxiii. 15. 'If I ſhould ſpeak thus, I would offend againſt the 'generation of thy children.' 3. The Lord opened mine eyes to ſee the remarkable folly of thoſe who abandoned revealed religion: Not to mention the impious lives of the generality, I ſaw the ſobberer ſort guilty of unaccountable folly. The ſcripture tells them plainly, That if they have a mind to be ſatisfied as to the truth of its pretenſions, they muſt walk in the way of its precepts to find it: *John* vii. 17. 'If any man will do his Will, he ſhall know *this* 'doctrine *if it is* of God, *or if* I ſpeak of myſelf.' But they walk in a direct contradiction to its precepts, and yet complain of the want of evidence, while they refuſe to try that way wherein only it is to be found. Again, ſome ſobber and learned, and otherwiſe inquiſitive perſons own, That if we are either cut off from hopes, or left to uncertainty about a future ſtate of happineſs, we are miſerable: And that they themſelves are yet uncertain. While after all this has been by them confeſſed, and by ſome to myſelf, I ſaw them either at little or no pains to be ſatisfied: *Prov.* xiv. 6. '*The* ſcorner ſeeketh wiſ-'dom and findeth it not;' yea, I found this ſort of perſons much more eager in ſearching after what might ſtrengthen their doubts, than what might ſatisfy them: This ſmelled rank of a hatred of light. Now I thought it was not ſafe to follow thoſe whom I ſaw ſo evidently fooliſh, and who did ſo plainly

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proclaim their own folly: *Prov*, xxviij. 5. 'Evil 'men understand not judgment: But they that seek 'the Lord understand all things.' This had that weight with me, that I now ceas'd to wonder that such were unsatisfied about the truth of religion, and that there was no ground of doubting its truth, because they are unsatisfied. 4. The shining evidence of the power of religion in the lives, but more especially in the deaths of the Martyrs, of whom I had formerly read oft, stay'd me as to this, That there is a reality in religion, when I was beat from all other holds: *Heb.* xi. 33. 'They were tortured, not ac-'cepting deliverance, that they might obtain a bet-'ter resurrection.' Here I was behov'd to own *the finger of God*, especially when I considered their numbers, their quality, and all circumstances. 5. The known instances of the power of religion in children in their tender years, was of great use sometimes, and appeared of great weight: it check'd the force of temptations that drove me to doubt of the reality of religion; *Psalm* viii. 2. '*Thus* out of the mouth of 'babes and sucklings *the Lord* ordained strength, *and* '*in some measure* stilled the enemy and the avenger.' 6. The sensible and violent opposition I found Satan making to the Scriptures in all the fore mentioned way, was oft staying, and perswaded me in some measure, that there behov'd to be a reality in religion, and I could not see what could induce him thus to oppose it, if it were a cheat; *Matth.* xii. 26. *Is Satan divided?* 7. I got frequent touches in a way of conviction; *Heb.* iv. 12. and thus finding the power and piercing virtue of the word making 'manifest 'the secerts of my heart, I was forced to fall down 'and own God to be in it of a truth.' 1 *Cor.* xiv. 25. 8. Satan sometimes *departed* and left me *for a season*; Luke iv. 13. and then I had some intermission of my sore trouble. 9. I found a secret hope begot and cherished, I could not tell how; at some seasons,

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even

even amidſt the violence of temptations, that I ſhould be ſatisfied, ‘ and that I ſhould yet have good cauſe ‘ to praiſe God;’ *Pſalm* xlii. 5, 8, 11. and that what *I knew not now*, I ſhould *know hereafter*, John xiii, 7. which was ſtrengthned by the conſideration of what others had meet with, who had been tryſted with temptations that were ſome way like mine: Albeit, I doubted, if ever in all reſpects any had been ſo moleſted, as I, and if there was ‘ any ſorrow like unto ‘ mine. Lam. i. 12. Yea, ſometime I was made to hope that Satan's raging forboded that his *time* was but *ſhort*. Rev. xii. 12.

12. As by theſe and the like means, the force of the temptation was ſomewhat broken, ſo I was encouraged to ſeveral things which I have reaſon to own God was kind to me, in holding me to them. 1. Hereby I was engaged to hold on in an attendance, with more concern in duties of religion, publick, private and ſecret; and ſo to wait at wiſdom's door-poſt, *Prov.* viii. 34. which afterwards I found the advantage of. 2. Hereby I was enabled to conceal all my own ſtraits from others, who thereby might either have been ſtumbled or hardned in their evil way: I was unwilling others ſhould know any thing that might diſguſt them at religion: 2 *Sam.* i. 22. *Tell it not in Gath,——leſt the daughters of the uncircumciſed triumph.* In converſe with ſuch as were ſhaken, I ſtill endeavoured to ſtand for the truth, as if I had been under no doubt about it; and I muſt own, That while I did ſo, the Lord often countenanced me, and ſatisfied me as to what I had formerly been diſquieted about: *How good a Maſter is God!* A word ſpoken for him is not loſt; nor will he ſuffer the leaſt ſervice to paſs unrewarded: A Heathen *Cyrus* muſt have his hire; and ſo muſt *Nebuchadnezzar*. Ezek. xxix. 19.

13. Before I leave this, I muſt obſerve ſome things which the Lord taught me by this exerciſe. 1. I

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hereby learned the danger and vanity of reaſoning with Satan: When I begun to anſwer him with my own reaſonings, he had ſtill great advantage; 1 *Pet.* v. 9. he eaſily evaded all my arguments, and eaſily repell'd my anſwers, and enforc'd his ſuggeſtions; *James* iv. 7. and when his ſuggeſtions were to be maintain'd in point of arguments, he injected them with that impudent violence that I was not able to ſtand againſt: *Matth.* iv. 10, 11. Our ſafeſt courſe is to *reſiſt*, and to hold at a diſtance, to avoid communing with him. *Jude* 9. 2. I muſt obſerve likewiſe the wiſe providence of God; that the greateſt difficulties that ly againſt religion are hid from Atheiſts. All the objections I meet with in their writings, were not near ſo ſubtile, as thoſe which were often ſuggeſted to me: The reaſon of it from the nature of the thing is obvious; ſuch perſons take not a near-hand view of religion; and while perſons ſtand at a diſtance, neither are the difficulties that attend it, nor the advantages of it decerned. Again, Satan finding all things quiet with them, keeps all ſo; and finding that they are eaſily enſnared, he uſes not force: *Luke* xi. 21. It is where he is in danger of loſing a perſon that he uſes his utmoſt efforts; when Chriſt is ready to caſt him out, then he rages and tears poor ſouls: *Mark* ix. 20. Beſides the Lord in his infinite wiſdom permits not all theſe helliſh ſubtilities to be publiſhed, in tenderneſs to the faith of the weak. He that ſets bounds to the raging of the ſea, and ſays, 'Hitherto ſhalt thou come, and here ſhall thy proud 'waves be ſtayed,' *Job* xxxviii. 11. keeps Satan under chains, and he cannot ſtep beyond his permiſſion. *Rev.* xx. 1.

14. This exerciſe had ſundry effects upon me, 1. The fears I was brought under fixed a deeper ſenſe of my frailty in general on me, and that I was but a man: *Pſalm* ix. 20. 'Put them in fear, that the nati-'ons may know themſelves to be but men, *Selah.*' 2.

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Hereby the Lord withheld me from my vain projections about learning Now I was so far from expecting, as some time I had done, that I feared I should fall short of what was absolutely needful to my own well-being: *Eccles.* vii. 23. *I said I will be wise, but it was far from me.* 3. Whereas I was educate with an eye to the Ministry, and aimed that way; now I came to see the difficulty, and repent my rash intentions: and laid down a resolution to look no more that way, unless the Lord satisfied me full about those truths whereof I now doubted: I could not without horrour think of speaking to others what I believed not myself. 2 *Cor.* iv. 13. 4. My bondage *through fear of death* was increased and grew stronger. *Heb.* ii. 15. 5. I was urged to somewhat more of closness in the performance of duty, tho' often I was urged to give it over as vain; yet I still resolved to hold on there. 6. I was still more and more confirmed in the necessity of further evidence for the truth of religion, than I either had attained, or knew how to attain.

15. All this while I was under sundry inconveniencies that increased my trouble, and gave advantage to my corruptions. 1. Most of the converse I had, was with such as helped forward my trouble. I was a companion of fools, and so nigh to destruction. 'For he that walks with the wise shall be wise, but 'a companion of fools shall be destroyed. *Prov.* xiii. 20. Again. 2, I had no friend to whom I could with freedom and any prospect of satisfaction, impart my mind. *Eccles.* iv. 10. 'Wo to him that is 'alone when he falleth; for he hath not another to 'help him up. 3. Endeavours to conceal intirely my concern and trouble, broke me. 'When I kept 'silence, my bones waxed old.' Psalm xxxii. 3. 4. I was laid aside from my studies, and had no diversion, nor could follow any; I had heart to nothing, could not read, unless that sometimes I read the Scriptures,

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or some other practical book: Unless when there was an intermission of my trouble; for near a year and a half I read very little, and this slothful posture laid me open to temptations, and made corruptions grow stronger. *Prov.* xxiv. 30, 31. 'I went by the field 'of the sllothful, and by the vineyard of the man 'void of understanding, and lo it was all grown over 'with thorns, and nettles had covered the face thereof. And the stone-wall thereof was broken down.'

16. Hereupon my corruption took vent several ways, 1. In vain and slothful desires. *Prov.* xiii. 4. 'I desired and had not.' 2. In foolish contrivances and searches, how to ease my smart. *Psalm* lxxvii. 6. 'I communed with my own heart upon my bed, and 'my spirit made diligent search,' but without a due eye to the Lord. 3. I spent my time in foolish complaints that dispirited me; I complained, and my spirit was overwhelmed. *Psalm* lxxvii. 3. 4. I was sometimes at cursing the day of my birth, wishing that I had never been born, or that I had died assoon as born: *Job* iii. 11. 'Why died I not from the 'womb? Why did I not give up the ghost when I 'came out of the belly?' 5. I wished often that I had been in other circumstances and that I had been bred to the plough, or some such imployment, and that I might have in the desert a cottage, *Jer.* iii. 11. *a place of way-faring men*, where I might give myself to continual grief. 6. My spirit sometimes rose in quarrellings against God: *Psalm* lxxvii. 3. *I thought on God and was troubled.* I said, Wherefor do *I cry*, and *thou dost not hear me?* Job xxx. 20. And frequently I was not far from that, *Wilt thou always be to me as a liar, and waters that fail?* Jer. xv. 18.

17. After I had thus wearied myself, after the edge and violence of the temptations above mentioned, was by the formerly narrated considerations blunted and somewhat broke rather than removed, and I eased by Satan's departure for a season, I inclined

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ed to rest; and Satan hereon finding matters prepared for an assult, he made fresh attempts in another, and no less disquieting manner: *Matth* vii. 12, 43, 44. 'When the unclean spirit is gone out of a man, 'he walketh through dry places seeking rest and 'finding none. Then he saith, I will return to my 'house from whence I came out; and when he cometh, he findeth it empty, swept and garnished. Then 'goeth he and taketh with him seven other spirits, 'more wicked than himself, and they enter in and 'dwell there: And the last state of that man is worse 'than the first.'

The devil cannot be at rest, where he hath no mischief to do to men. The devil so leaveth none but he will be attempting to come unto them again, and he ordinarily succeedeth, where Christ hath not prepossessed the soul; all other reformation proves but a sweeping and a garnishing, while the soul is empty of Christ. It may be swept from the filth of flagitious sins, and garnished with the paint of religion, or some habits of moral virtue: But none of these will keep out the devil. Thus I found it to my cost. For, 1. Satan finding my soul, after all my sad tossings, empty of Christ, returned, 2. And my soul being like the *vineyard of the sluggard*, Prov. xxiv. 31. by sloth, defenceless, without its stone wall, he easily found opportunity to sow tares, and while I slept, to cultivate the thorns and nettles, which naturally grow there. 3. It was no hard matter to persuade one so wearied, *Gen.* xlix. 15. 'that rest was good, and that there was 'a lion in the way.' *Prov.* xxii. 13. And, 4. Having thus possession and quiet abode with his 'seven other 'spirits,' my own corruptions, he quickly made my 'last state worse than my first.' *Psalm* xxxviii. 19. My 'enemies grow strong and lively; my corruptions began vigourously to exert themselves.

18. Hereon the Lord minding his own work, brought the ministry of the word, the law in its spiritual

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ual meaning nearer. And then, 1. 'Sin reviv'd and 'I died;' *Rom* vii. 9, I found more discernibly the stirrings of corruptions. viii. ibid. Yea, 2. Sin taking 'occasion from the commandment,' and being fretted by the light let into my soul from the word, 'it 'wrought in me all manner of concupiscence.' Lusts of all sorts, self, sloth, formality, etc. strove to maintain their own place. 3. Hereby I was plunged in a deeper guilt, *Psalm* xxxviii. 4. 'mine iniquities went over my head. And, 4. Hereby my challenges were sharpned, and I found 'no rest in my bones' *ver.* 3. for sins that I had done.

19. Under this distress, I still as formerly, sought to other physicians, rather than to the Lord. For, 1. Having now, by the knowlege of the truth, 'escaped 'the pollutions of the world;' 2 *Pet* ii, 20. my exercise was much about the more secret actings of sin, and its working in the heart; and as to these, I sometimes used extenuations and excuses, taken from the strength of the temptations I lay under, and other considerations of that sort; and sometimes this was done not without secret reflections on God. This was *Adam*'s way; 'The woman whom thou gavest 'me to be with me, she gave me and I did eat. *Gen.* iii. 12. 2dly, Sometimes after my engagements and vows, and breaches of them, when I found conscience disturb me, I begun to enquire whether the things were sin, and endeavoured to persuade myself, That some which were most disturbing were none, *Prov.* xx. 25. Thus, 'after vows I made enquiry,' 3. I. at last, when all these courses failed, again said, I will not transgress, and made new vows and resolutions, accompanied with sorrow for my former breaches, and solemnly bound myself against my sins, those that predomined: Exod. x. 16, 17. *Then Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you. Now therefor forgive I pray thee my sin only this once,* &c.

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4. I ſet apart time for faſting and prayer in ſecret, and *November* 23, 1697, On a time ſet apart for prayer I drew up a ſhort account of my treacherous dealing with God from my youth up, and ſolemnly bound myſelf to God, to walk in his ways; and when my own heart told me, That I could not ſerve the Lord, I ſaid, *Nay but I will ſerve the Lord,* Joſhua. xxiv. 21.

20. But all theſe proved phyſicians of no value. For I found, 1. That they were not able to keep me longer, than till a temptation came in my way from ſin. Whenever this appear'd, corruption, that had been ſo far from being really weakned by all thoſe inventions, that it really grew in ſtrength, broke down all that I had ſet in its way. Jer. ii. 20. *Of old time I have broken my yoke, and burſt my bands, and thou ſaidſt, I will not tranſgreſs: When upon every green tree thou wandereſt playing the harlot.* 2. I found theſe vain ways I took to ſmother convictions, were not able to procure me peace, but really increaſed my inward diſquietment, and waſted my ſpirit: Pſalm xxxii: 3. *When I kept ſilence* (that is when I ſinfully endeavoured to ſuppreſs my guilt and trouble) *my bones waxed old through my roaring all day long.* 3, The Lord in mercy gave me no reſt in any of theſe inventions, but ſuffered me to weary myſelf in ſeeking my lovers, that I might at length betake myſelf to him. For ſo long as I followed theſe ways, *Day and night his hand lay heavy upon me: My moiſture was turned into the drought of ſummer.* Pſalm xxxii 4.

21. Though hitherto I fail'd of a right iſſue, yet I was carried a great length in complaiance with convictions. I kept myſelf from open pollutions, I was careful in duties of worſhip, yea further, I was much in ſecret, I receiv'd the *word with joy,* I was oft challenged for ſecret pride, unbelief and other heart ſpiritual evils, and as to the knowlege of them, was conſiderably enlightened. I faſted, prayed, mourned

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in secret. I resolved and strove against sin, even my peculiar sins that I loved best. Thus I had with others Rev iii. 1. *a name to live*, and took up *a form* of religion 2 Tim iii. 5.

22. Yet for all this, I was a stranger to its power, which the following evidences sufficiently manifest: for whatever lengths I went, yet, 1*st*, I was a stranger to the glorious and blessed relief, through the imputation of the righteousness of Christ: Not that I had not some notions of this; for I professed to embrace it. But really I was in the dark, as to its glorious efficacy, tendency and design. I was ignorant of *the righteousness of God*, all the while. *Rom.* x. 3. 2*dly*, Still in all this the *eye* was not *single* Matth. vi. 22. It was only the saving of myself, without any eye to the Lord's glory I designed. *Rom* ix. 31. 3*dly*, It was still by some righteousness of my own, in whole or part that I sought relief. No wonder peace was unstable, that stood upon so weak a foundation. 4*thly*, Though I was by the force of convictions, brought to part with my beloved sins, or consent to their destruction; yet it was neither without reluctancy, or without some secret reserve. It was like *Pharaoh*'s consent in the like case when his servants persuaded him of the danger of his persisting in his sin. Exod. x. 3. *Moses* and *Aaron* were brought back again to *Pharaoh*: And he said unto them, *go serve the Lord your God: But who are they that shall go?* 5*thly*, My heart was utterly averse from spirituality, sometimes through the force of convictions. I was indeed brought for some time to aim at getting my mind fix'd upon heavenly things, and kept on the thoughts of them: But my heart being yet carnal, I wearied of this bent, and of this forcible religion. And it was intolerable to think of being always spiritual: *Rom.* viii. 7. 'The 'carnal mind is enmity against God, is not subject to 'the law of God, nor can it indeed be.'

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23. By these means I was at last brought to an extremity; For, *1st*, My *sins* were *set in order before me.* Psalm l. 21. *Innumerable evils compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, They are moe than the hairs upon my head, therefor my heart faileth me.* Psalm xl. 12. *2dly*, They were set in order in the dreadfulness of their nature and aggravations, and all shifts, extenuations, pleas and defences were rejected, and *my mouth stopped before God.* Rom. iii. 19. *3dly*, All the vain ways I had taken for my relief baffled my expectation, and increased my pain, they were *the staff of a broken reed*, Isa. xxxvi. 6 they pierced my arm, when I essayed to lean on them and I was *ashamed*, and even *confounded*, that I *had hop'd*. Job vi. 20. *4thly*, The wrath of God was dropp'd into my soul, and *the poison of his arrows drunk up my spirits.* Job vi. 4. *5thly*, I was as yet unsanctified, as to the truths of religion, and mine enemies oft told me, that even *in God there was no succour for me.* Psalm iii. 2. Yea, *6thly*, At sometimes Satan to intangle me more, assaulted all the truths of religion at once, and then I was dreadfully confounded, when the Lord commanded that mine enemies should be round about me. And *they compassed me about like bees.* Psalm cxviii. 11, 12. *7thly*, All ways I took to bear down my corruptions, prov'd of no avail; For *sin reviv'd and I died*, yea *taking occasion by the commandment, it slew me.* Rom. vii. 9, 11.

24. By the extremity of this anguish I was for sometime about the close of 1697, and beginning of 1698, dreadfully cast down. I was weary of my life. Oft did I use *Job*'s words, *I loath it, I would not live alway.* Job vii. 16. And yet I was afraid to dy: I had no rest, *my sore run in the night, and* it *ceased not* in the day. Psalm lxxvii. 2. At night I wished for day: And in the day I wish'd for night, Deut. xxviii. 66, 67. I said, *My couch shall comfort me.*

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Job vii. 13. But then darkneſs was as the *ſhadow of death.* Job x. 21. When I was in this caſe, I was oft brought to the brink of deſpair. He filled me with bitterneſs, he made me drunk with wormwood. *Lam.* iii. 10, 16, 17, 18, 19, 20. 'He broke all my 'teeth with gravel-ſtones; he covered me with 'aſhes. *He* removed my ſoul far from peace: I for-'gat proſperity. And I ſaid, My ſtrength and my 'hope is periſhed from the Lord; remembring mine 'affliction, and my miſery, the wormwood and the 'Gall. My ſoul had them ſtill in remembrance, *and* '*was* bowed in me.' Now I was made to think it a wonder, that I was not conſumed, and though I dreaded deſtruction from the Almighty, yet I could not but juſtifie him, if he had deſtroyed me; *righteous is the Lord, for I have rebelled.* Lam. i. 18: I was made to fear that the Lord would make me a *Magor-miſſahib, a terror to myſelf,* Jer. xx. 4. and all round about: And that he would make ſome dreadful diſcovery of my wickedneſs, that would make me a reproach to religion, and give the enemies advantage, which put me upon the Pſalmiſt's prayer, *Pſalm* xxxix. 8. *Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.* I was made to wonder, that I was not already cut off. And indeed this was ſometime reviving, *Lam.* iii. 20, 21. 'It is of the Lord's mercies, that we are not conſum-'ed, becauſe his compaſſions fail not. This I recal 'to my mind, therefor have I hope.' But this hope was eaſily clouded. It amounted to no more than this, *Who can tell but he may be gracious.* 2 Sam. xii. 22. And to this my fearful heart ſuggeſted the greatneſs of my ſins, as what were above the reach of pardoning mercy. And Satan daily urg'd me to give over, and take ſome deſperate courſe, to ſay, *There is no hope.* Iſa. lvii. 10. Thus I walk'd about, dejected, weary and heavy laden, weary of my diſeaſe, and weary of the vain courſes I had taken for relief, and

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uncertain what to do, what course to take. *Psalm* xiii. 2. 'I took counsel in my soul, having sorrow in my 'heart daily.'

CHAP. II.

Containing an account of the outgate I got about the close of January 1698, *and the state of matters thereon.*

1. IF this extremity had lasted much longer, my Soul had sunk under the weight of it; and even that while I was in this case, had ruin'd me, if the Lord had not secretly supported in time of the greatest extremity, and as it were held me by the hand, even while I carried most wickedly. *Psalm* lxxiii. 22, 23. 'So foolish was I and ignorant: I was 'as a beast before thee. Nevertheless,——thou hast 'holden me by my right hand.' And at this extremity, the Lord stepp'd in, when I had *destroy'd* my *self*, he let me see *help* in him. *Hos.* xiii. 9. He found me lying wallowing in my blood, in a helpless and hopeless condition. I had none that would, or could save me. I was forsaken of all my lovers. I was caught in the thicket. I was quite overcome, neither was I in case to fight, nor flee. And then the Lord *passed* by me, cast his *skirt* over me, and made this *time, a time of love.* Ezek. xvi. 8. *And Abraham call'd the name of that place, Jehovah-jireh: As it is said, To this day, in the mount of the Lord it shall be seen.* Gen. xxii. 14.

2. I cannot be very positive about the day, or hour of this deliverance, nor can I satisfy many other questions about the way and manner of it. But this is of no consequence, if the work is in substance sound: *John* iii. 8. 'For the wind bloweth where it listeth, 'and thou hearest the sound thereof, but canst not 'tell whence it cometh, and whither it goeth: So is 'every one that is born of the spirit.' Many things about

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about the way and manner we may be ignorant of, while we are sufficiently sure of the effects. As to these things, I must say with the blind man, *I know not: One thing I know, that whereas I was blind, now I see.* John ix. 25.

3. However, it was toward the close of *January*, or the beginning of *February* 1698, that this seasonable relief came; and so far as I can remember, I was at secret prayer in very great extremity, not far from despair, when the Lord seasonably stepp'd in, and gave this merciful turn to affairs; *When I said, My foot slippeth, thy mercy held me up.* Psalm xciv. 18. And when there was none *to save*, then his own arm *brought salvation.* 2 Cor. iv. 6. 'God who commanded the light to shine out of darkness, shined 'into my mind, to give the light of the knowlege of 'his glory in the face of Jesus Christ.'

4. That which yielded me this relief, was a discovery of the Lord, as manifested in the word. He said to me, *Thou hast destroyed thyself, but in me is thy help.* Now the Lord discovered in the manner afterwards to be mentioned, several things, which I shall here take notice of. 1. He let me see, that *there are forgivenesses with him*, that with him *there is mercy, and plentious Redemption.* Psalms cxxx. 4, 7. 'He made all his goodness pass before me, *and he* 'proclaimed his name, the Lord, the Lord God, mer-'ciful and gracious, long suffering, and abundant 'in goodness and truth, keeping mercy for thous-'ands, forgiving iniquity, transgression and sin, who 'will be gracious to whom he will be gracious, 'and will shew mercy to whom he will shew mer-'cy.' Exod. xxxiii. 19. Exod. xxxiv. 5. This was a strange sight to one, who before look'd on *God* only as *a consuming fire*, Heb. xii. 29. which I could not *see and live.* Exod. xxxiii. 28. 2*dly*, He brought me from *Sinai* and its thunderings, 'to mount *Zion*,— 'and to the Mediator of the New Covenant, and to

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' the blood of ſprinkling, *that cleanſeth from all ſin,* ' and ſpeaks better things than the blood of *Abel.*' Heb. xii. 22, 24. He revealed Chriſt in his glory. I now with wonder ' beheld his glory, as the Glory of ' the only begotten of the Father, full of grace and ' truth. *John* 1. 14. And I was hereon made to ſay, ' Thou art fairer than the ſons of men ' *Pſalm* xlv. 2. *3dly*, Hereon he let me ſee, that he who had before rejected all that I could offer, was ' well pleaſed in the be- ' loved. Pſalm xl. 6, 7. Sacrifice and offering thou ' didſt not deſire, mine ears haſt thou opened: Burnt ' offerings and ſin offerings haſt thou not required ' Then ſaid I, Lo I come: In the volume of the ' book, it is written of me: I delight to do thy will, ' O my God.' And *4thly*, Hereby I was further fully ſatisfied, that not only there was forgiveneſs of ſins, and juſtification by free grace, *through the Redemption that is in Jeſus*; *Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God*: Rom. iii. 24, *&c.* But moreover, I ſaw with wonder and delight, in ſome meaſure, *how God* by this means might be juſt *in juſtifying*, even *the ungodly* who believe in Jeſus. *Rom.* iv. 5. How was I raviſh'd with delight, when made to ſee, That the God in whom, a little before I thought there was no hope for me, or any ſinner in my caſe, if there was any ſuch; notwithſtanding his ſpotleſs purity, his deep hatred of ſin, his inflexible juſtice and righteouſneſs, and his untainted faithfulneſs, pledg'd in the threatnings of the law, might not only pardon, but without prejudice to his juſtice, or other attributes, be juſt in *juſtifying*, even the *ungodly!* The reconciliation of thoſe ſeemingly inconſiſtent attributes with one another, and ſinners ſalvation quite ſurpriz'd, and aſtoniſhed me. And, *5thly*, The Lord further opened the goſpel-call to me, and let me ſee, That to me, even to me, was *the word of*

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this salvation sent. Acts xiii. 26. All this was offered to me, and I was invited secretly to come, and *take of the water of life freely*, Rev. xxii. 17. and to come in my distress unto this blessed rest. *Matth* xi. 28. *Come to me all ye that are weary and heavy laden, and ye shall find rest for your souls.* 6*thly*, He, to my great satisfaction, gave me a pleasant discovery of his design in the whole, that it was *that no flesh might glory in his sight*, 1 Cor. i. 29, 31. but that he who *glories*, should have occasion only *to glory in the Lord*, that he might manifest the riches *of his grace, and be exalted* in shewing mercy; and that we in end might be saved, *to the praise of the glory of his grace, who made us accepted in the beloved.* Eph. i. 6, 7. Isa. xxx. 18. 7*thly*, The Lord reveal'd to my soul, that full and suitable provision made in this way against the power of sin, that as there is *righteousness* in him, so there is *strength*, even *everlasting strength in the Lord Jehovah*, Isa. xlv. 22. to secure against all enemies; and that in him there is sweet provision made against the guilt of sins, that through the power of temptation, his people may be inveigled in; 1 *John* ii. 1, 2. 'These things write I to you, that ye sin 'not: But if any man sin, we have an advocate with 'the Father, Jesus Christ the righteous; and he is 'the propitiation for our sins: And not for ours on-'ly, but also, for the sins of the whole world.' 8*thly*, When this strange discovery was made of a relief, wherein full provision was made for all the concerns of God's glory, and my salvation, in subordination thereto; my soul was by a glorious and sweet power carried out to rest in it, as worthy of God and every way suitable and satisfying in my case. *They that know his Name will put their trust in him*, Psalm ix. 10.

5. All these discoveries were conveyed to me only by the word. It was not indeed by one particular testimony, or promise of the word, but by the

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concurring light of a great many of the promiſes and teſtimonies of the word ſeaſonably ſet home, and moſt plainly expreſſing the truths above-mentioned. The promiſes and truths of the word, in great abundance and variety, were brought to *remembrance*, John xiv. 26. and the wonders contain'd *in them* Pſalm cxix. 18. were ſet before mine eyes in the light of the word. *He ſent his word and healed* me. Pſalm cvii. 20. This was the *rod of his ſtrength*, that made me *willing*: Pſalm cx. 2, 3. And it was the plain word *of ſalvation*, that I found to be *the power of God*. Rom. i. 16. I cannot poſitively ſay, That the particular places above-mentioned, were the words whereby theſe diſcoveries were conveyed to my ſoul. But by theſe or ſuch like paſſages; and I believe, by many, even of theſe mentioned promiſes and truths were the diſcoveries above named made to me.

6. But it was not the word alone that conveyed the diſcovery: for moſt of theſe paſſages whereby I was reliev'd, I had formerly in my diſtreſs read, and thought upon, without finding any relief in them. But now *the Lord ſhin'd into my mind by them*. 2 Cor. iv. 6. Formerly I was only acquaint with the letter which profits not: But now the Lord's words were *ſpirit and life*, John vi. 63. *and in his light, I ſaw light*, Pſalm xxxvi. 9. God opening mine *eyes to ſee wonders out of his law*. Pſalm cxix. 18. There was light in them, a burning light by them ſhone into my mind, to give me not merely ſome notional knowlege, but *the light of the knowlege of the glory of God, in the face of Jeſus Chriſt*. 2 Cor. iv 6. And many differences I found betwixt the diſcoveries now made, and the notions I formerly entertain'd of the ſame truths. 1. It *ſhone from heaven*; Acts ix. 3. It was not a ſpark kindled by my own endeavours, but it ſhone ſuddenly about me; it came by the word of God, a heavenly mean; it opened heaven, and diſcovered heavenly things, the glory of God, and it led

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me up as it were to heaven. Its whole tendency was heaven-ward 2. It was a *true light*, John i. 9. giving true manifestations of God, even the one true God, and the one Mediator between God and man; and giving a true view of my state with respect to God, not according to the foolish conceits I had formerly entertain'd, but as they are represented in the word. 3. It was a pleasant *and sweet light. Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun.* Eccles, xi. 7. It had a heavenly satisfaction in God attending it. It led to a pleasure in the fountain whence it came. 4. It was a distinct and clear light, representing not only spiritual things, but manifesting them in their *glory*, 2 Cor. iv. 6. and in their comely order; it put all things in their due line of subordination to God, and gave distinct and sweet views of their genuine tendency. 1 *John* ii. 27. 5. It was a satisfying light, the soul rested in the discoveries it made, and was satisfied, it could not doubt if it saw, or if the things were so, as it represented them. *Psalm* xvii. 15. 6. It was a quickening, refreshing, healing light; when this *Sun of righteousness* arose, there was *healing under his wings*: *Mal* iv. 2. It was like the summer's sun, warming. In a word, it was *the light of life*. John. viii. 12. 7. It was a great light; It made great and clear discoveries, whereby it easily distinguished itself from any former knowlege of these things I had attained. And, 8. It was a powerful light. It dissipated that thick darkness that overspread my mind, and made all those frightful temptations, that had formerly disturbed me, fly before it. When the Lord arose, *his enemies* were *scatered*, and fled before his face. Psalm lxviii. 1. 9. It was composing, it did not like a flash of lightning, * suddenly appear and fill the soul only with amazement and fear; but composed and quiet-

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* Cant. iii. 8. *compar'd with* Isa. lvii. 19.

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ed my ſoul, and put all my faculties in a due poſtu
as it were, and gave me the exercise of them. It d
troyed not, but improved my former knowlege. The
particulars might be explained, and further ampli
ed: But the nature of this narrative, and the brevi
deſigned in it, will not allow me to inſiſt; and I t
more willingly ſtop here, and forbear to give a
more large account of my ſmall experience of tl
light; becauſe I know, that no words can expreſs t
notion, that the weakeſt Chriſtian, who has his ey
open'd, really has of its glory. The true notion of lig
is not conveyed by the ear. *The ear tries words,* t
mouth *Taſte meats*: Job xii. 11. But it is the *eye t*
beholds the ſun. Eph. v. 13. No words can conve
true notion of light to the blind. And he that l
eyes, at leaſt while he ſees it, will need no words
deſcribe it. It manifeſts itſelf, and other things. "
like the *new name, that none knows ſave he who*
it. And they who really ſee, but becauſe their lig
is weaker, and Satan raiſes miſts to obſcure it, w
be more capable of judging of it by its effects, th
by any accounts of its nature: Therefor, I ſhall f
bear to ſpeak any more, of that and now proceed
account for the effects whereby its reality and diff
ence from former light will more obviouſly, evide
ly, and convincingly appear. However, at leaſt, wh
this ſhining brightneſs laſted, this one thing it co
vinced me fully of, and made me certainly knc
that whereas I was blind now I ſee. John ix. 25.

7. The firſt diſcernible effect of this diſcovery w
an approbation of God's way of ſaving ſinners by
ſus Chriſt, to the praiſe of the glory of his gra
which I take to be the true ſcriptural notion of ju
fying faith; for this not only anſwers the ſcript
deſcriptions of it, by *receiving, coming to him, l*
ing to him truſting and believing in him, &c. John
12. Matth. xi. 28. Heb. xii. 2. Pſalm ix 10. B
really gives him *that glory* Rom. iv. 20, that be

ſign'd by all this contrivance, the glory of his wiſdom, grace, mercy, and truth. Now this diſcovery of the Lord's name brought me to truſt in him and glory only in the Lord: I found my ſoul fully ſatisfied in theſe diſcoveries, as pointing out a way of relief altogether, and in all reſpects ſuitable to the need of a poor, guilty, ſelf-condemned, ſelf-deſtroyed ſinner, beat from all other reliefs, and who has his mouth ſtopp'd before God, after he has ſpent all his ſubſtance to no purpoſe upon other phyſicians. *Mark.* v. 26. In this I reſted as a way full of peace, comfort, ſecurity and ſatisfaction, as providing abundantly for all thoſe ends I deſired to have ſecured. And this approbation was not merely for a fit, but ever after in all temptations it diſcovered itſelf. 1. By keeping me up in a fix'd aſſent, and adherence of mind to, and perſuaſion of this truth, *That God has given to us eternal life, and this life is only in his Son.* 1 John v. 11. 2. When afterwards I was under temptations, ſollicited to go away and ſeek relief in other ways, it ſtill kept me conſtant in a firm reſolute rejection of all other ways of relief, and renounciation of all propoſals that led to them, even when I found not the preſent comfort of this way; I ever held at that with *Ephraim, What have I any more to do with idols?* Hoſ. xiv. 8. And with the diſciples, I ſtill ſaid, *To whom ſhall I go? Thou haſt the words of eternal life,* John vi. 68. 3. In all my after-exerciſes about guilt, my ſoul *counted all things but loſs* that it *might win Chriſt*, and get a new diſcovery of him: Phil. iii. 8. When challenges diſturbed, when thoughts of an appearance to judgment were ſuggeſted, when ever I was in a ſtrait this was the only ſanctuary I took relief in: Let me *be found in him not having mine own righteouſneſs* but *his*, Phil. iii. 9. if this is obtained I am ſafe; and nothing beſides this could make me think myſelf ſo. 4. Whenever the Lord did anew diſcover the glory of this way, by a beam of freſh light, whatever my diſ-

treſs

treſs was before, it ſtill compoſed all, commanded a calm, anſwered challenges, and gave me boldneſs and acceſs to God with *good hope*, as to all other things *through grace*: 2 Theſ. ii. 16. then *I rejoiced in Chriſt Jeſus*, Rom. v. 2. Phil. iii. 3. and nothing elſe was able to diſturb me while this view laſted. 5. When ever I was wrong, yet I ſtill reſted ſatisfied, That a diſcovery of the Lord in his own light would ſet all right again: And therefor I was ever at that, *O that I knew where I might find him*. Job xxiii. 3. I knew, though he might make ſin bitter, yet a manifeſtation of him *would put ſtrength in me*, Job xxiii. 6. as formerly in ſweet experience I had found. 6. I was then only pleaſed, and could never approve myſelf; but when I found my ſoul in ſome meaſure moulded into a compliance with the deſign of the goſpel, *Rom.* vi. 17. emptied of ſelf, ſubjected to the Lord, and careful to have him alone exalted.

8 The next remarkable effect of this diſcovery was, That it ſet me right as to my chief end in ſome meaſure, and made me look to the glory of God, which formerly I had ſtill in all the courſes I took for my own eaſe, no real concern for. Now mine *eye was* made in ſome meaſure *ſingle*, Matth. vi. 22. in eying the Lord's honour, which in this light was ſeen to be conſiſtent with my own happines; and my regard to this, wherein that evangelical ſelf-denial, which the Lord every where calls for, conſiſts, diſcovered itſelf amidſt all the ſtrugglings which I afterward found of that deteſtable idol ſelf, for obtaining its former room; 1. It manifeſted itſelf in frequent deſires, that the Lord alone might be exalted and glorified in my life or by my death, *Phil.* i. 20. 2. It kept my ſoul fix'd in the perſuaſion of this, That it was every way meet that I ſhould take ſhame and confuſion to myſelf, as what truly and only belonged to me, and that the Glory of my ſalvation was only and entirely the Lord's due. *Dan.* ix. 8, 9. 3. In a watchful obſervation of the

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ſtirrings, and the moſt ſecret actings of ſelf, ſeeking to advance itſelf upon the ruin of the Lord's honour, and to the prejudice of it; and when I was not able to bear it down, I yet ſtill cry'd againſt it, *Not unto us*, &c. Pſalm cxv. 1. Yea, I redoubled my cries in oppoſition to its impudent endeavours, 'Not 'unto us, Lord, not to us, but to thy name be the 'glory.' 4. I was brought to look upon it as the principal enemy, on which I was always to have an eye; *Gal* ii. 20. and therefore where the leaſt occaſion offered, I had at leaſt, when not otherwiſe out of caſe, ſtill a *not-I*, ready as a coutionagainſt it. 1 *Cor.* xv. 10. 2 *Cor.* x. 5. And, 5, The remaining felt power and activity of this idol, ſtill has been one of my greateſt grievances. *Rom.* vii. 24. 6. I never was ſatisfied, nor found comfort, *Rom.* vii. 25. but where this idol is diſcernably at under, and no victory is ſo refreſhing, as what at any time, is in more or leſs obtained over this. *Phil.* iii. 8, 9. 7. As the Apoſtles, 2 *Cor.* iv. 5, and 6. compared, by the ſhining of 'the 'Light of the knowlege of the glory of God into their minds, were made to 'preach not themſelves, but 'Chriſt Jeſus the Lord.' So whenever this light ſhone, according to the meaſure of its clearneſs, and its continuance, the intereſt of ſelf was weakned in my ſoul, and I was made to *ſeek not myſelf but Chriſt Jeſus the Lord.*

9. The evidence of this *change* was for ſome time frequently darkned, by which I found, whenever I was again by the prevalency of ſin, challenges thence ariſing, or the Lord's hiding, brought under any fears of my own ſalvation; then my thoughts were ingroſſed, and as it were wholly and only taken up about my own ſafety, and my concern for the Lord's glory not then appearing, I was thereby caſt under fears that I was altogether ſelfiſh; but the Lord at length cleared up this caſe to me. Our minds are weak, they have many concerns, ſome whereof they value

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value more, some less; they cannot thro' their weakness and limited nature, be intent in their thoughts about all, or even many of them, at once. And therefore when any one, though the least of them, is in hazard, their care must be taken up mainly, and as it were about that only: *Luke* xv. 4. Even the good shepherd, tho' really he values the ninety and nine more than the one lost sheep yet when it is lost, he seems to leave all the rest, and imploy all his thoughts as it were about that: But when all are equally safe, and none of our concerns are in any visible hazard, then is the only proper time to judge what is really uppermost in the soul; that which it then is most frequently with, delights most in, and can least think of parting with, that is uppermost. That which has *the heart* is the *treasure.* Matth. vi. 21. And the Lord let me see that my soul was, when all was safe, wholly almost taken up in viewing with delight the manifestations of his glory in the face of Jesus Christ.

10. Before I proceed to take notice of any other effects of this discovery, I shall represent in a few particulars, the pleasant way whereby the Lord carried on this change as to the chief end; 1 when the Lord came to work this change, I was sunk under the weighting sense of this, that I had *destroyed myself,* Hos. xiii. 9. and deeply concerned to know how I might be saved. *ibid. Isa* xlv. 24. 2*dly*, The Lord made me first look up by a discovery of salvation and help which answered my concern about my own case. 3. When I looked to this salvation, I found *it in him.* 4. When by this means I came to see his glory shining in the contrivance for my salvation by the lustre of it, I was affected so, that I begun to value it above all things, and look on it as of that importance, that, provided it were secured, *all other things,* the highest concerns of the creature not excepted, were of small moment. *Phil* i. 20. And, 5. Herein viewing the glory of his goodness in ordering it so, that

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the creatures in aiming at his glory ſhould find their own ſalvation; this endeared the Lord and his ways exceedingly. Thus the Lord ſweetly led me, by a view of help ſuited to my caſe, to a diſcovery of his glory in my ſalvation, helping me to place things, in ſome meaſure, at leaſt in with and deſign in their own order, and give his glory the preeminency that was its due: But this only by the by. Now I go on.

11. A third diſcernible effect of this diſcovery was, with reſpect unto the Lord's yoke, his precepts; 2 *Cor* iii. 18. beholding his glory, I was changed into his image, and made to look on his *yoke* as *eaſie*, and his *burden* as *light*, *Matth* xi. 29. and to count that *his commandments* were *not grievious*, 1 John v. 3. but *right concerning all things*; Pſalm cxix. 128. This was very far contrary to my former temper. Now the reality of this change appear'd, and evidenced it ſelf even amidſt all temptations, ſlips, yea, and relapſes into the ſame ſins, ſeveral ways; 1. I now came to a fix'd perſwaſion, that the law was not only *juſt*, ſuch, againſt which I could make no reaſonable exception; but *holy*, ſuch as became God, and *good*, *Rom* vii. 12. ſuch as every way was ſuited to my true intereſt, and peace, and advantage, which I could never think before. 2*dly*, Though I found *ſin* that dwells in me oppoſing ſtill, yet I delighted after the inward man in *the law, as holy, juſt, ſpiritual and good*. *Rom* vii. 20, 22. 3. I ſaw the commandment to be *exceeding broad*, Pſalm cxix. 96. *ſpiritual* and extenſive, and was delighted with it. Rom. vii. 14. 4. The duties that my heart had the greateſt averſion to formerly, were now made eaſie, pleaſant and refreſhing. *Rom* viii. 7, 8, 6. Formerly I could not think ſpiritual mindedneſs could be eaſy to me or any other: But now when I attain'd it in ſome meaſure, for ſome time, as firſt after this diſcovery I did, I found it life and peace; and on the

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contrary carnal mindedneſs was as death. 5. I was made to ſee a peculiar beauty in thoſe laws in particular that croſs'd thoſe ſins which had the firmeſt rooting in my temper, and the greateſt advantage from my circumſtances, and occaſional temptations: *Pſalm* xviii. 23. And though all theſe advantages ſtill continued, and rather grew, yet my heart was ſo ſtrangely altered, that no ſins were ſo hateful; upon the account of none did I loth myſelf ſo much, no ſins was I ſo glad of victory over, or longed I ſo much for the ruin of, or did I cry ſo much againſt, or complain ſo frequently of to the Lord, and ſet myſelf more againſt; my mind was continually engaged in contrivances for their ruin, which formerly I ſought ſtill to have ſpared. And if the Lord would have given me it in my choice, to have the laws that croſs'd them razed, or to let them ſtand, he knows I would have thought the law leſs pleaſant, leſs perfect, if theſe had been wanting. Phil. iii. 7. Thus *what things were gain, I now counted dung*, and endeavoured to *keep myſelf from mine iniquity*; Pſalm xviii. 23. and I could never think myſelf happy till theſe were *pluck'd* out, which were before as *the right eye*. Matth. v. 29, 30. 6. I took delight in others, or in myſelf, only in ſo far as there appear'd any thing of a ſelf-denied, humble conformity to the law of the Lord, ſuch I counted as the *excellent of the earth*; Pſalm xvi. 2, 3. and I was glad when I got near them in any the meaneſt inſtance. 7. My ſoul frequently ſpent itſelf in ſuch breathings after conformity to the law of God, as the cxix. *Pſalm* is fill'd with throughout, *Pſalm* cxix 5, 20, 33, 112. 'O that my ways were directed to keep 'thy ſtatutes, my heart breaketh through the long-'ing it hath to thy commands at all times, incline 'my heart that I may keep them always unto the 'end,' and the like. 8. This appear'd further in a fix'd diſlike of the leaſt inconformity to the law, either in myſelf or others. Now, albeit I was not always

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ways ſuitably affected with my own or others breaches yet this was my burden ; I wiſh'd always that *rivers of tears* might *run down my eyes, becauſe* I, or other tranſgreſſors *kept not God's Law.* Pſalm cxix. 136. 9. Even when ſin prevail'd, and I was afraid to be ruined, when that *which was ordained for life,* proved *death* to me, even then my liking to the law, and value for conformity continued ; all this notwithſtanding I conſented to the *law,* that it was *holy, juſt and good. Rom* vii. 10, 16. 10. The ſins which through the force of temptation I frequently relapſed in, yet were, and I durſt appeal to the ſearcher of hearts as to the truth of this, what *I would not* do : That is, what the conſtant *bent of my will* (when not under the *immediate force of a temptation,* Rom vii. 12. when I was not myſelf) was ſet againſt. 11. Now nothing appear'd more ſatisfactory in heaven, than a proſpect of being there, *ſatisfied with his likeneſs.* Pſalm xvii. 15. 12. I looked on the remainder of ſin, as my greateſt miſery and burden, and that which made me truly a *wretched man,* Rom vii 24. and daily cry for deliverance. In a word, I ſaw that if I could reach conformity to God's law, I would have pleaſure, and peace, and liberty. *Prov* iii. 17. *All* wiſdom's ways are ' ways of peace, her paths plea-' ſantneſs, her commandments not grievous,' 1 *John* v. 3. her yoke light, and nothing uneaſie, but that remaining unſubdued corruption that would not ſtoop to put its neck under the yoke. *Matth* xi. 39, 30. This effect was the moſt diſcernible of any under temptations, and has ſtood me in the beſt ſtead.

12. A fourth diſcernable effect of this diſcovery, was the exerciſe of evangelical repentance, which was very different in many reſpects from that ſorrow I before was acquainted with. 1. In its riſe, ſorrow formerly flowed from diſcoveries of ſin, as it brings on wrath now it flowed from a ſenſe of ſin, as containing wretched unkindneſs in one, who was aſtoniſhingly

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ishingly kind to an unworthy wretch. I looked upon *him whom I had pierced, and mourned.* Zach xii. 10. O! What an unkind wretch am I, to provoke such a God, who has followed me with so much mercy, and yet offers kindness? 3. *Sorrow* formerly *wrought death,* 2 Cor vi. 10. alienated my heart from God, and so dispirited for duty, and made me fear hurt from him: But this sorrow fill'd my heart with kindness to God, to his way, sweetned my soul, and endeared God to it. It flowed from a sense of his favour, to an unworthy wretch that deserved none, and was thus a godly sorrow leading to kindness to God. drawing near to him, but with much humble sense of my own unworthiness, like the returning prodigal, when he saw his father coming to meet him. *Luke* xv. 30, 21. 3. The more God manifested of his kindness, the more this still increased; when he was pacified, I was ashamed and confounded. Ezek xvi. 63. *After I was turned, I repented, I smote upon my breast, and was ashamed and confounded* for my strayings. *Jer.* xxxi. 19. 4. The sorrow I had before I look'd on as a burden, it was nothing but a selfish concern for my own safety, and a fear of being made to feel the effects of a righteous resentment of God. But this sorrow was sweet and pleasant, as being the exercise of filial gratitude, and I took pleasure in the surprizing manifestations of God's favour to one so unworthy, and in acknowleging my own unworthiness. *Psalm* lxxiii. 22, 23. A sense of my ingratitude when kept within, covered me with blushes, and I was eas'd when the Lord allowed me to vent my sense of it, and pour it as it were in his bosom. 5. This sorrow was a spring of activity in the way of duty, and I was glad to be employed in the meanest errand that might give opportunity to evidence how deeply I resented my former disobedience. Luke xv. 19. *Make me as one of thy hired servants.* 6. In a word, it had all the marks in some measure, which the apostle

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poſtle gives of the exerciſe of this grace. It was a *godly ſorrow*, coming from God, it led to God, as always what comes from him in a way of grace, leads to him in a way of duty. *It wrought repentance unto life, not to be repented of*: 3 Cor. vi. 10. it iſſued in a return to the way of life, and to ſuch a courſe, as upon a review I did not repent of, but delighted in, and deſired to be carried further on in. And ſtill in as far as this ſorrow obtained, there was a livelineſs in following this way, that leads to ſalvation or life. It wrought carefulneſs to avoid ſin, and pleaſe God, indignation againſt ſin, fear of offending God again, vehement deſire of having ſin removed, the Lord glorified, and obedience promoted: It wrought zeal for God, and revenge againſt myſelf and ſin. It was not as former ſorrow, pregnant with pride, ſtifneſs, and unwillingneſs to undergo any chaſtiſement; but it humbled, ſoftned the ſoul, and wrought a willingneſs to bear the indignation of the Lord when I had ſinned againſt him. In a word, I was glad when the Lord allowed me any meaſure of it, and grieved when I found it wanting, and cry'd to the prince exalted, for it, becauſe of the good effects it had, and the real advantage I found by it, with reſpect unto the whole of that obedience the Lord requires.

13. A fifth diſcernible effect of this diſcovery was, a humble, but ſweet and comfortable hope, and perſwaſion of my own ſalvation, anſwerable to the clearneſs of this diſcovery, that is, riſing in ſtrength, or growing more weak, and leſs diſcernable, as the diſcoveries of the way of ſalvation were more or leſs clear and ſtrong. Now becauſe this is what I take for goſpel aſſurance with the worthy doctor *Owen*, I ſhall give ſome further account of it, as I found it then and ſince. 1. When the Lord gave this diſcovery of his way of ſalvation, he ſatisfied me, that it was a way full of peace and ſecurity, the only ſafe way whereon I might ſafely venture, and hereby, as I told formerly, I was

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I was fully perſwaded, *That this was the way wherein I ſhould walk.* Iſa. xxx. 21. Hereby I was freed from that diſquieting fear, that in truſting to it, I was truſting to that which would fail. I was ſatisfied, I could not fail otherwiſe than by miſſing this way. I doubted of myſelf, but not of the way. 2. The Lord by the diſcovery above-mentioned, did powerfully draw my ſoul to cloſe with it, and in ſo far as I cleave to, and cloſed with this, in ſo far, conſidering the former diſcovery of the ſafety of this way, I could not doubt of the iſſue, but was ſweetly ſatisfied, That my *expectation ſhould not be cut off,* Prov. xxiii. 18. nor my labour in vain in purſuing this courſe. While I cleave to, and repoſed with ſatisfaction on what I was convinced was ſafe, I could not, in ſo far as I lean'd to this, but be quiet and compoſed about the iſſue. Which ſhews how nearly allied faith and aſſurance are, though they are not the ſame, and therefor no wonder the one ſhould be taken for the other. 3. Hereby I was animated to walk on in this way, and follow duty; and finding, as I went on in duty, that ſo far as I proceeded, my expectation was not diſappointed, ſtill according to ſucceſs, this hope inſenſibly and ſecretly grew. This God *is our God, we have waited for him and he will ſave us.* Iſa. xxv. 9. 4. This diſcovery manifeſting ſalvation in a way of ſelf-denial, and truſt only in the Lord; nothing ſo ſoon marred this hope, as the leaſt appearance of ſelf, and ſtirring of pride. Whenever the Glory of the Lord was revealed, and he ſpake peace, I was hereon fill'd with ſhame, and the deeper this humiliation was, ſtill the humble confidence of my ſafety increaſed. *Ezek.* xvi. 63. Now theſe two laſt remarks ſhew, how far this aſſurance is from any conſiſtency with negligence, much leſs does it foſter it: For it grows only upon adherence to the Lord's way, and is ſtrengthned by a ſucceſsful purſuit of ſalvation in the Lord's way. To intermit or neglect duty, razes the foundation, or

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at leaſt, lay's an unſurmountable ſtop in the way of its progreſs and growth. And further, it is widely differenced from that unaſſaulted confidence ſome pretended to which is a fruit of pride, and feſters it, as the laſt remark clears. In a word, the caſe is plainly thus; this way the Lord diſcovers, is ſafe for a ſelf-condemned ſinner. I am ſafe in a practical adherence to it. The further I go, and the cloſſer I in practice cleave to this way, hope of his ſalvation increaſes the more. Here no place for ſloth, but a Spur to diligence, as what will not be in vain in the iſſue, and is attended with the comfort in every ſtep, as carrying ſtill nearer the deſired ſalvation. And this ſafety ariſing from a renunciation of all confidence in the fleſh, and a truſt only in the ſovereign grace of God thro' Chriſt; there is no place for confidence in ourſelves, or pride in any degree, the leaſt degree of pride being a ſtep out of this way of peace and ſafety.

14. A ſixth diſcernible difference was with reſpect to the ordinances of the Lord's appointment. *Pſalm* xxvi. 4. This diſcovery, 1. Drew me to follow them as the Lord's inſtitutions and appointed means of obtaining diſcoveries of his *beauty*. 2. It made me follow after diſcoveries of the Lord's glory in them, and diſcoveries from him of myſelf, my caſe, my ſin, my duty. I deſired to behold the *Beauty of the Lord, and to enquire in his temple.* ibid. 3. It put me to the Lord to ſeek theſe diſcoveries from him, and to pray with reſpect both to myſelf, and thoſe concerned in the diſpenſation of the goſpel, *one thing have I deſired of the Lord.* ibid. This was now more conſtant, I deſired and *ſought after it.* 5. I was brought to more of livelineſs, when the Lord diſcovered himſelf, *my ſoul* then *followed hard* after him *Pſalm* lxiii. 8. cxix. 32, 65, 4. when his hand upheld me, and when he drew I run. 6. When the Lord enlarged and cauſed me to approach to him, and ſee his glory, he ſtill humbled me, diſcovered ſelf, and put me in oppoſition

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on to it. I have seen him, and therefor I loathed myself. *Job* xlii. 5, 6. 7. I was now acquainted in some measure, with that boldness and freedom of access, with humble confidence to God, as on a throne of grace manifesting himself in Christ. In a word, I was sensible of the Lord's hiding and manifesting himself in duty in some measure, and of the necessity of the exercise of grace, particularly of faith, in all approaches to God, and thereby put upon frequent complaints, dejections for the want of it, cries to God for it, and the like.

15. Many other effects followed upon this discovery, too long to repeat at large. 1. Herein I found a new and formerly unknown love to all that seemed to have any thing of the Lord's image, however different in principles as to lesser things, tempers, *&c.* and tho' distant and unknown, otherwise than by report. And this evidencing itself in prayer for them, sympathy with them in their afflictions; *Which, as all the other, still was more or less* lively, according as I was otherwise in worse or better case. 1 John iii. 14. *By this do we know we are passed from death to life because, we love the brethren.* Again, 2. Hereon I found my care of all the Lord's concerns enlarged, and I began to be desirous to have the Lord exalted on the earth, *Psalm* cxii. 6, 7, *&c.* Zion prosper, and all that love her; I was fearful of hazard that threatned any of his interests, affected with the sufferings of his people, or any loss his interest sustained. And, 3. Hereon I began to be more concern'd for any affronts offered to the Lord's glory by others. *I saw transgressors and was grieved,* because *they kept not* God's law *Psalm* cxix. 158. and was oft made to *weep,* and pray for them *in secret.* Jer. xiii. 17. 4. I found it easy and delightsome to supress resentments, and oppose them, and even to pray for those whom I apprehended to have injured me. *Luke* vi. 27. 28. Yea, with delight I could seek their good, their real

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good, and pray earneſtly for it. *Pſalm* xxxv. 13. Other conſequences of this diſcovery will be mentioned hereafter in their proper places.

16. To conclude this chapter, I found this diſcovery ſweetly *drawing* Pſalm cxix. 32. Cant. i. 4. to a willing, chearful endeavour after holineſs in all manner of converſation. Whereas, all former courſes I took only *drave forcibly*, to a *feign'd ſubmiſſion*: Which made me oft admire the folly of *Socinians*, and *Arminians*, and other *Pelagian* enemies, who pretend, That free juſtification leads to ſecurity and careleſſneſs. I could not but ſay and think often, What, ſhall I believe ſuch wild and wicked reproaches againſt my clear experience? Do not I find the quite contrary, while the *love of Chriſt conſtrains to judge thus, That if one died for all, then were all dead, that they who henceforth live, ſhould not live to themſelves, but to him that died for them.* 2 Cor. v. 14. 15. *They err, not knowing the Scriptures, nor the power of God.*

Thus all things were in ſome meaſure made new; and I, who a little before, with the jaylor, *Acts* xvi. 34. had fallen down trembling, was now raiſed up and ſet down to feaſt with the diſciples of the Lord, *rejoicing* and *believing*. But alas! I was like the diſciples on the mount, I dreamed not of what was abiding me, *Matth.* xvii. 4. as the ſequel will ſhew. This I deſire to re-count, however with thankfulneſs, not to my own commendation, but *to the praiſe of the glory of his grace, Eph.* i. 3, 6. How far I was from having *attained*, or being *already perfect*, Phil. iii. 12. the following pages will clear.

CHAP.

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CHAP. III.

Containing an account of the pleasure of my case at this time, the mistakes I was still under, the sad effects of them, and the way of their discovery

1. THis glorious discovery was very surprising, and filled me with wonder; oft was I made to stand and wonder what this *strange sight* meant, *Exod.* iii. 3. and whereto it would turn: Things that I had not *heard* were *told* me: *Isa.* lii. 15. Oft did I say, *What hath the Lord wrought!* Psalm cxxvi. 1, 2, 3. 'When God turned back the captivity of 'Zion, we were like *men* that dreamed. Our mouth 'was fill'd with laughter, and our tongue with sing-'ing: Then said they among the Heathen, The Lord 'hath done great things for them. The Lord hath 'done great things for us, whereof we are glad:' The greatness of the things God had done surpassed belief; and yet the great and clear light wherein they were discovered, and the discernible effects would not allow me to doubt.

2. Albeit the effects of this discovery above-mentioned were most discernible at first, yet I did not then, nor till after that light was gone, distinctly observe them; For, 1. The glory of the Lord was so great, that for a time I only fixed my eyes upon that, and I was less intent, though much pleased with it, upon the change that was thereby wrought on me. All this while I was still crying out, *Whence is this to me?* Luke i. 43. And *what am I, and what's my father's house,* that the Lord has visited me, and *brought me hitherto?* 2 Sam. vii. 18. Again, 2. I was the less sensible, or at least was the less distinct in observing these things, because of the remaining darkness as to the many and great things contain'd in the covenant of grace. This light clearly reveal'd the mystery of

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free juſtification through Chriſt, and peace by his blood: But I was afterward to learn other things belonging to the myſtery of redemption: This was what I at preſent needed, and this the Lord gave abundantly, in ſo far as the preſent caſe required it. But yet after this glorious light had ſtay'd ſome conſiderable time with me, I was ſadly ignorant of many of the moſt important things relating even unto the myſtery of forgiveneſs, the daily uſe of this attonement, and the uſe eſpecially of the Lord Chriſt, with reſpect to ſanctification: Well might Chriſt ſay to me many a day after this, as to *Philip*, John xiv. 9, *Have I been ſo long time with you, and yet haſt thou not known me, Philip?* What therefor the Lord had done at this time, I *knew not now*, but *hereafter*, John xiii. 7, 16, 13. when the comforter had further inſtructed me in the nature of the goſpel-diſcovery, as I was able *to bear it*, and as my daily exigencies required it; and when with *Peter*, being come to myſelf, recovered out of the ſtrange ſurprize, and put to conſider the thing; then knew I with him, *Acts* xii. 11, 12. more diſtinctly what concerned the Lord's work, and what he had done for me. *Acts* xviii. 26.

3. This diſcovery, while it laſted, was full of raviſhing ſweetneſs, and many things contributed very much to make it ſo. 1. The caſe wherein it found me: I was condemned by *God*, by my *own conſcience*, and was like to ſink under the preſſure of the fear of a preſent execution of the ſentence: When the uſual labours of the day required that I ſhould ſleep, and my body toil'd and waſted with the diſquiet of my mind, made me heavy, and urg'd it more: Yet I was afraid to cloſe mine eyes, leſt I ſhould awaken in hell, and durſt not let myſelf ſleep, till I was by a weary body beguiled into it, leaſt I ſhould drop into the pit before I was aware. *Eccleſ.* v. 12. Was it any wonder, that the news of pardon and forgiveneſs were ſweet to one in ſuch a caſe? Whereby I was made to ly

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down in safety, and take quiet rest, while there was *none* to *make* me *afraid*: Micah iv. 4. *For so giveth he his beloved sleep*: Psalm cxxvii. 2. A little before I was like *Jonah* in the whale's belly: *Jonah* ii. 5, 6, 7. 'The waters compassed me about even to the soul; 'the deep closed me round about, the weeds were 'wrapt about my head, I went down to the bottoms 'of the mountains, the earth with her bars was about 'me for ever: *verse* 4. And I said, I am cast out of 'God's sight. Now, was it any wonder that such an one was delighted when brought into a garden of delights? placed out of all view of trouble, save a reflection on it as passed, which is refreshing, and set down to sun himself, and dry himself under the refreshing rays of the sun of righteousness. 2. The things that the Lord discovered, were in themselves glorious, the glory of the Lord shone about me: I saw such things as *eye hath not seen, besides thee O God.* Isa lxiv. 4. *No man hath seen God at any time, the only begotten of the Father, he hath declared him:* John i. 18. In a word what I saw was the *mystery of godliness*, 1 Tim iii. 26. the *wonders of God's law*, which the angels stooping earnestly *look into*, 1 Pet i. 12. and that with wonder. 3. They were new things wherewithal I was utterly unacquaint before, and this made them the more affecting: *Isa* lii. 15. He shall 'sprinkle many nations, the kings shall shut their 'mouths at him: For that which had not been told 'them shall they see, and that which they had not 'heard shall they consider. As cold waters to a thirsty soul, so is good news from a far country, *Prov* xxv. 25 Again, 4. The light wherein these things were discovered, was a clear sparkling light, that had a warming force, and reviving influence, that I was altogether a stranger to before: And one that was a stranger to light, at least to this *light of the Lord*, could not but with pleasure enjoy it, for truly *light*

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is sweet and a pleasant thing it is for the eyes to behold the sun. Eccl xi. 7.

4. This discovery and manifestation was of a much longer continuance, and far more bright than any I ever since got; for it shone in its brightness for about ten days time, and for long after that, it was not quite off: And while it lasted, many things made it observable. 1. New discoveries were daily made, the Lord carried me from one thing to another, and in this short time taught me more than by all my study I had learned before, in another and quite different manner; what naturally and notionally I knew before, in it I corrupted myself, Jude 10. but now the Lord *instructed me with a strong hand that I should not walk in this way*, Isa viii. 11. *and day unto day uttereth speech and night unto night taught knowlege*; Psalm xix 2. every day I was surprized with some new, and before unthought of discovery of the Lord: Prov. iv. 8. This was as *the shining light shining more and more to a perfect day*. 2. All this time my mind was wholly almost taken up about spiritual things; my *conversation was in heaven*; Phil iii. 20. I saw those with whom I conversed turn every thing (even what was not only innocently, but piously said and meant) into obscene senses: Whereas now, whatever occurr'd in reading, in meditation, in converse, in daily observation, was by my mind, and to it spiritualiz'd: I reflected with wonder on this difference, and oft, during this while, was made to look on the mind as a *mould* that casts whatever is brought into it into its own shape; Tit. i. 15. *To the pure all things are pure, but to them that are defiled, and unbelieving is nothing pure; but even their mind and conscience is defiled.* 3. Hereon I was not only joyful, but I found *the joy of the Lord my strength*; Neh viii. 10. for all this while I was carried out to extraordinary pleasure and diligence in duty; It was not now as formerly a burden to go to duty: But I rejoiced when they

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ſaid to me, *Let us go to the houſe of God*: Pſalm cxxi. 1. And my ſoul anſwered, I will go to God my chief joy, *to God that performeth all things for me*: Pſalm. lvii. 2. My heart was enlarged, and I *run in the way of God's commandments* with delight: Pſalm cxix. 32. Willingly I engaged in duty; and when I was engaged in it, *my ſoul* oft *made me like the chariots of Amminadib*, Cant. vi. 12. and I was not eaſily ſtopp'd; and faill'd ſometimes as to the juſt bounds, whereby others that felt not that raviſhing ſweetneſs I enjoyed, were ſometimes diſguſted, though ſome were not; for ſo near as I can reckon, it was about this time that the Lord began to commend himſelf and his worſhip to lady *Anne Elcho*, which made her at death bleſs the Lord for family worſhip. 4. The Lord daily inſtructed me all this while out of the ſcriptures, and my *heart burned* within me *while he talked* and walked with me *by the way, and opened the ſcriptures*, Luke xxiv. 32. which before were as a ſealed book, wherein whatever I read was dark; even that whereof I had ſome notion: I was ready to ſay of it, *I cannot read it for 'tis ſealed*: Iſa ix. 11. The deſign and intent, and myſtery was hid from me; and the reſt of it, I was forc'd to ſay, I know nothing of it, I was not *learned*. Again, 5. Mine enemies received a ſtunning ſtroke, and all of a ſudden by the appearance of the ſun, theſe frightful things that diſturbed me in the dark diſappeared: He graciouſly for a time reſtrained them, and bore down corruption, chain'd up Satan, and kept me from any diſturbance by theſe enemies; with whom I have before had, and ſince likewiſe many ſad wreſtlings: *Pſalm* xviii. 12, 14. 'At the brightneſs that was before him, his thick 'clouds paſſed'. When the Lord aroſe, 'his enemies 'were ſcattered. Yea, he ſent out his arrows and ſcat-'ered them; and he ſhot out lightnings and diſcom-'fited them.' *verſe* 17. Thus 'he delivered me from 'my ſtrong enemy, and from them which hated

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'me: For they were two ſtrong for me.' 6. Which was the life of all the former, the Lord by keeping his glory continually in mine eye, kept me all this while more humble and ſelf-denied than ever, ſeeing him, I *loathed* and deteſted ſelf: *Job* xlii. 6. Beholding his glory, I was in mine own eyes *as a graſhopper, as nothing, leſs than vanity and nothing*, and *gloried* only *in the Lord, rejoicing in Chriſt Jeſus*, and had *no confidence in the fleſh*. Num. xiii. 33. Iſa. xl. 22, 17. 1 Cor. i. 30.

5. The Lord had many gracious deſigns in this, which I was ignorant of then, as what I ſhall ſpeedily narrate will ſhew; but the Lord has in ſome meaſure ſince taught me, ſome of which I ſhall here narrate. 1. I was ſore broken and wounded before, and the Lord did this in tenderneſs *Job* v. 18.—He *bound up* my *wounds*: Pſalm cxlvii. 3. He *poured in oil*, Luke x. 34. he made a *bed* in my *ſickneſs*. Pſalm xli. 3. He watched me, and kept me free from diſturbance, till I was ſomewhat ſtrengthned. Iſa. xl. 11. 2. I had been plunged into grievous and hard thoughts of him, as one who had *in anger ſhut up his tender mercies, and forgotten to be gracious*; Pſalm lxxvii. 8, 9. and I was not eaſily induc'd to believe good tidings, for I had *forgot proſperity*; Lam. iii. 17. and though it was told me, I could not *believe*, Job ix. 16. partly for joy, and partly for fear, till I got a clear ſight of *the wagons* and proviſions, and then my *ſpirit revived*; Gen. xlv. 27. and the Lord ſatisfied me in deep condeſcenſion that he was real, and in earneſt, and had *no pleaſure in* my *death*, Ezek. xviii. 32. and xxxiii. 11. and that the *wound* was not *incurable*, Jer. xv. 18. that it was not *the wound of an enemy*, or the ſtroke of *a cruel one*, Jer. xxx. 14, 17. but the wound of a friend, in order to healing. 3. He was now for to make me *ſell all* for the pearl: *Matth.* xiii. 45, 46. And like a fair merchant that means not to cheat, he let me ſee both what I was to leave, and what I was

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to chooſe, that I might be ſatisfied I had made a good bargain: And though many a day I have ſeen *neither ſun nor moon, nor ſtars* ſince, *Acts* xxvii. and have been *in the deep* day and night; 2 Cor. xi. 25. yet ſo far did this go, that I durſt never once in wiſh retract my choice. 4. He knew what a wilderneſs I was to go through, and therefor led me not into that long and weary journey till he had made me eat once and again, as he did by *Elijah*. 1 Kings xix. 6, 7. 5. The Lord did not at firſt plunge me into war, leſt I ſhould have repented my engagement: *Exod.* xiii. 17. *And it came to paſs when Pharaoh had let the people go, that God led them not through the way of the land of the philiſtines although that was near; for God ſaid leſt peradventure the people repent when they ſee war, and they return to Egypt.* 6. The Lord hereby undeceived me as to my hard thoughts of his ways, and reproved me for them; oft was I put to ſay, Lord, *I was as a beaſt*, Pſalm lxxiii. 22. and how bruitſh was I to think that ſpirituality was a burden, and that it was impoſſible to be one day ſo to an end, without wearineſs! Thus he let me ſee, That *I uttered what I underſtood not*; Job xlii. 3. and tho' *once* I had ſo *ſpoken*, yet now I durſt not *proceed*: Job xl. 4, 5. For I ſaw what *with men is impoſſible, with God* is *poſſible* and eaſy, *Matth.* xix. 26. who can change the heart, and then the thoughts change. *Matth.* xii. 33. *Finally*, The Lord deſign'd to give me ſomething that might in all after-trials be ſtaying; and oft has the remembrance of this been ſweet when preſent ſenſe fail'd: *Prov.* xxi. 1. *Dan.* iv. 16. I called to mind *the years of the right hand of the moſt High*, Pſalm lxxvii. 10. and was ſtill ſupported by it.

6. But alas I underſtood not this, and by my ignorance I was caſt into ſad miſtakes. 1. I fancied this world would laſt always; I ravingly talk'd of *tabernacles* with the diſciples on the mount; Matth. xvii. 4. I knew not that I was to come down again, and that

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that my dearest Lord was to depart from me again; *Psalm* xxx. 6, 7. 'In my prosperity I said, My mountain stands strong by thy favour, and I should never 'be moved.' 2. I dream'd no more of fighting with corruptions; but thought that the enemies that appeared not, were dead, and that the *Egyptians* were all drowned in the sea, *Exod.* xiv. 13. and that I should never *learn*, nor have occasion for learning *war*, Isa. ii. 4. 3. I projected to tie myself up to such a bent, and stint myself to such a course of walking, as neither our circumstances, temptations, nor our duty in this world allows of. Hereon I remember, I could not endure to read these books which were really proper and necessary to be read, and all times employed in them I reckoned on as lost: This was the old legal temper beginning to work again, and secretly inclining to seek righteousness, 'not directly *as before*, 'but as it were by the works of the law;' *Rom.* ix. 32. and aiming to entangle me in a yoke of bondage: Yea I began to grudge and be challenged about the time spent in necessary refreshment of the body by meat and sleep, and endeavoured to abridge myself. The devil secretly drove from one extreme to another, and he knew full well that I would not hold here, and that he would easily get me cast into another extreme, to assume a latitude beyond what was due. *Cor.* ii. 23. Thus I was well nigh intangled into that yoke of bondage which the Lord hath so lately broke; and deceived unto a voluntary humility and mortification, being *vainly puffed up* to it by my *fleshly mind*. Col. ii. 18. 4. I began to reckon upon enlargement and success in duty, as what was not only my due, but what I should always have, and that it was more mine own than really it was: I began to speak of it with delight like the disciples, I said *Lord, even the devils are subject to us*, Luke x. 17, 20. 5. I look'd upon this stock of grace I had gotten, as what would be sufficient to carry me through all my difficulties; Isa. xl. 31. and

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ſaw not that the *grace* that was *ſufficient*, 2 Cor. xi. 9. was yet in the Lord's hand.

7. But now the Lord quickly undeceived me, for 1. After a little he began to *hide* himſelf. *Pſalm* xxx. 7. 2. He gave *me a thorn in the fleſh to humble me*: 2 Cor. xii. 7. My corruptions began to ſtir again, and like giants refreſh'd by wine, to make furious aſſaults. 3. A *meſſenger of Satan* was ſent *to buffet me*, *Ibid.* and I began to feel the fury of his temptations.

8. Hereon I was caſt into great perplexity. 1. I fell into deep ſorrow; *Thou didſt hid thy face and I was troubled.* Pſalm xxx. 7. 2. I began to queſtion the truth of former manifeſtations, and to ſay with the diſciples, *We thought it had been he that ſhould have redeemed Iſrael.* Luke xxiv. 21. Again, 3. I began to doubt of my through-bearance, and to ſay, *One day I ſhall periſh by the hand of Saul.* 1 Sam. xxvii. 1. And, 4. I began to quarrel ſecretly with the Lord as if he had beguiled me, and to ſay, Why haſt thou not *delivered me?* Exod. v. 12, 13. Why is my bondage increas'd ſince thou began to appear for my deliverance?

9. Under this caſe I tried all means, but run oft to wrong ways. 1. I complain'd, and then my ſoul was *overwhelmed.* Pſalm lxxvii. 3. Again, 2. *I thought upon God*; but not finding the diſcoveries as before, *I was troubled. Ibid.* 3. I enquired into the cauſes of this; Pſalm lxxvi. 6, 7, &c. *Wherefor hideſt thou thy face? Why art thou ſo far from helping?* But here oft my ſpirit began to go too far, and even to ſay, Jer. xv. 18. *Wilt thou be always as a liar, and as waters that fail?* And then I took myſelf and was ſunk deeper for my wickedneſs in chiding with God. 4. I eſſay'd to *ſhake myſelf*, and to go to duty as before: Judg. xvi. 20. *I wiſt not the Lord was departed*, that my locks were cut, and that the enemy that lay in my boſom had diſcovered my ſtrength, and got between me and it.

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10. I was hereon melancholly exceedingly, and so much the more, that now I remembred all my goodly *pleasant things* I enjoyed before I *fell into the enemies hand*: Lam i. 7. But yet when after the violence of my conflict I recovered myself, I could not but see that things were better at my worse case, than formerly in my best. For, 1, The Lord gave frequent blinks of his countenance: He shewed himself *at the windows and flourish'd at the latteſſes*, Cant ii. 9 and sometimes put in his *finger by the hole of the door*, and spoke kindly; *and my bowels were moved for him*: v. 4. 2. He frequently let me see somewhat of his *power and glory in the sanctuary*, Psalm lxiii. 2, 3. *opened a scripture* and made my *heart burn*, or unfolded my case and *and told me all that was in my heart*, Luke xxiv. 32. or let me see the end of enemies. 3. Sometimes he allowed me *access* to him, Rom v. 2. and made me *come even to his seat*, Job xxiii. 3. and *pour out* my *soul to him*. Psalm lxii. 8. 4. When I was at my lowest, I stood otherwise affected to Christ than before: Though I could not run after him, yet I unwillingly stayed away: *My soul longed* after him: Psalm lxxxiv. 2. *when wilt thou come?* Psalm ci. 2. I frequently breathed for drawings, *Draw me, and I will run after thee*; Cant i. 4. sometimes I essayed to stretch out the withered hand, and wished for the command that would impower me to lay hold on him; I still stuck to this, that salvation only is to be found in him, I refus'd to go any where else, but resolved to wait on, and though he should *slay me yet trust in him* I would. Job vi. 68. 5. As to the law of the Lord, though I could not *run* as when my heart was *enlarged*, Psalm cxix. 32. —5.—17.—35. yet my will was still bent that way; I long'd to walk, and run, and for that enlargment that would make me run: I breathed after conformity; I had no quarrel at it, but myself: *I delighted in the law after the inward man*, Rom, vii. 22. 6. As

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to sin, there was a great odds; though I could not delight in duty as before, I abhorred thoughts of delighting in sin: I was sometimes by the power of temptation driven to consent to its embraces, but that was just such a forc'd consent, as by the power of conviction I before gave to the law: When ever I was at myself, I retracted it: *My repentings* were *kindled* within me: Hos. xi. 8. Though it prevailed, my heart was not with it as before; Judg. xvi. 15. I found another sort of opposition made to it; it was dead in purpose and design; and if it gained victory, I was the more enrag'd against it; in a word, as to the law of God I was as a sick man with his friends sitting at his bed-side; he has no aversion to them, though he cannot delight in them as before; he reflects with such a pleasure, as his present case allows, upon the satisfaction he has had in their converse, and wishes to be in case again: But I was quite contrary with respect to sin. *Finally*, This deadness was now a preternatural state; I could not rest in it, but cry'd daily, Psalm lxxxv. 6. *When wilt thou* revive me? I loathed myself for it: I wearied, I essay'd to break prison, I looked back to former seasons when it had been otherwise, and oft said, *O that it* were with me *as in months past.* Job xxix. 2.

CHAP. IV.

Containing an account of my strugglings with indwelling sin, its victories, the causes of them on my part, and God's goodness with respect to this trial.

1. I Had not been long in this pleasant case, before I found my mistake, that enemies were not foil'd, and that I must down into the valley, and *wrestle with principalities* and *powers*, Eph. vi. 12. and fight with no less enemies than the *Anakims*. My corruptions, self, passion, &c. and especially those *sins which*

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which easily beset me, Heb. xii. 1. which formerly I was so careful to have spared, and which I refus'd to deliver up to justice, set upon me. And finding that I was now no more theirs as formerly, they gave me frequent foils; I fell before them often, and multiply'd relapses: *Rom.* vii. 21, 19. *When I would do good, evil was present with me*, and the *good I would do*, through their power, *I* did *not*, and *the evil I would not do, that I did.* Thus I learn'd, That the difference betwixt the Lord's people and others, is not simply in this, that the one falls, and the other stands, but that there is a difference in the issue; *Prov.* xxiv. 16. *The just man falleth seven times a day, but the wicked shall fall into mischief.*

2. Now though I was unwilling to fight, I drew to armour upon the appearance of these enemies, who received great advantage by that security wherein I had fallen. And before ever I was aware, they received a great advantage, I could not easily get from them again. But however, since fight I must, I try'd what weapons would be most successful; *Judg.* xi. 35. And, 1*st*, I objected to them, that now I had no more to do with them; I had engaged with the Lord. *Isa.* xxvi. 13. 2. I essay'd to reason against *them*, as *Joseph* did, but without his faith, *Shall I do this great evil and sin against God?* Gen. xxxix. 9. 3. When they still persisted, I essay'd to flee from them and avoid the occasions: But the enemy was in my bosom. *Prov.* iv. 14, 15. 4. I pray'd against *them*, that the Lord would *rebuke* them. *Zech.* iii. 2. 5. I complain'd of them as his enemies. *Hab.* i. 1. 6. I protested against them. *Rom.* vii. 20. And many other ways did I try.

3. But after all they persisted and I was often foil'd, and hereon I fell into grievous discouragements. And, 1. I began to doubt, if I was sincere, or if the Lord was really with me: *If the Lord be with us, why is all this evil come upon us?* Judg. vi. 13.

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13. 2. I began to doubt of the iſſue, and conclude, I ſhould *one day periſh by* their *hand.* 1 Sam. xxvii. 1. 3. My conſcience being defil'd, I was damp'd, and could not look up to God. And upon the whole, I was in very great diſtreſs, oft at giving over. *Pſalm* xl. 12.

4. Though I oft ſearched at the time, I could not diſcover whence it was that I fail'd. *Pſalm* lxxvii. 6. For no mean that I thought of then, almoſt I left uneſſay'd. But ſince, ſeveral reaſons of the prevalency of ſin, and the unſucceſsfulneſs of my attempts againſt it, has the Lord graciouſly diſcovered, though I am far from thinking to hit them all or pretending to remember, even all that the Lord hath diſcovered, yet ſome of them I ſhall mention that now occur. 1. I was in the entry of this warfare too confident in grace already received, laid too much ſtreſs on it, and promiſed too much on my own hand, like *Peter*; Matth xxvi. 33. and no wonder I met with his fate, and was left to make diſcoveries of my own weakneſs. 2. The ſubtil enemies I had to do with, took me betwixt the ſtraits, and I was not watchful againſt, nor aware of the ſeaſons when they had ſpecial advantage. The thief knew his time when the *good man* is from home, and all is quiet. *Matth* xxiv. 43. And I did not watch; and therefore he came *in an hour* when I looked not for him. 3. Mine enemies put me upon vain work, where the ſin lay, not in the thing itſelf, but in the degree of it, there my ſubtil enemies put me on to appear againſt, and ſeek to eradicate what was really in itſelf lawful. Of this I had many inſtances with reſpect to paſſions, and worldly employments, and converſe with ſinful people: I minded not, that if we were bound altogether up from converſe, with the *idolators fornicators*, etc. *of this world, we muſt needs go out of this world*: 1 Cor v. 10. And as there was an anger to be avoided, ſo there was an anger that was allowable, and even duty required that

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we

we should be *angry*, Eph iv. 26. but so as to *avoid sin*. Eccl vii. 9. This satan tempted me to provoke God, by aiming at things which were neither given of God, nor had I any reason to expect them, and thus to tempt God, by seeking *stones to be made bread*, Matth iv. 3. or things not meet to be done; like the *stoicks*, I was not content to have the passions kept in their own order, but would have them eradicated. Thus the devil drives to extremes, and when we fail of success, he takes thence occasion to discourage us. Again, 4. I still neglected some means of God's appointment, under pretence of inconveniencies and difficulties, and sometimes because irksome to the flesh whereas these were oft-times the only proper means that were omitted, or at least the principal in that case. The omission of one thing ruins much, and our apologies and excuses will not do. 1 *Sam* xiii. 13, 15, 20, 22. Some particular sins require particular remedies: When God has appointed the use of these, and this is omitted, no wonder all others fail. When the disciples ask'd, wherefore they could not cast the devil out, our Lord told them, there were *some kinds* that went not out, *but by fasting and prayer*. Mark ix. 28, 29. Whenever any mean is appointed by God when the case occurs, wherein it is requisite, the remedy of God's appointment must be us'd, as we would reach the end. If there are supposed, or real difficulties, yet while these difficulties are not our sin, we have reason to trust him as to these, and try the means. 5. I was often slothful, and by *drowsiness a man is clothed with rags*, Prov xxiii. 21. *and enemies* may easily *sow tares when men are asleep*. Matth xiii. 25. 6. Above all, I was little acquaint with the way of faith's improvement of Christ for sanctification, and a trade with the throne of grace for supplies to help in time of need. *John* v. 40. 7. I was sometimes not single in my aims; I designed to have a victory that would ease me of the trouble of watch-

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watchfulneſs. I was weary of a fighting life, and would have been at eaſe, and had too much of an eye unto this, and ſuch like aims; and, belike, if I had got leave to reſt, I would have been too proud of my ſucceſs: Thus *we aſk and receive not, becauſe we aſk amiſs, to conſume it on our luſts.* James iv. 3. When I was not preſently heard, I did not perſevere in prayer for the ſupplies of grace that I ſought. Luke xviii. 1. Thus I found oft, that ſo long as I was *with the Lord*, he was *with me.* 2 Chron. xv. 2. *They that wait on the Lord ſhall renew their ſtrength.* Iſa. xl. 31. But I was too ſoon over with it. And from theſe, and the like cauſes did my want of ſucceſs proceed.

5. Yet notwithſtanding all theſe dreadful miſcarriages on my part, the Lord in the heat of this conflict, and even while I was many way faulty, was very kind; 1. He kept me from giving quite over, though *I fell*, yet I was not quite *caſt down* Pſalm xxxvii. 24. 2. When I had many times gone furtheſt with temptations, yet he came in with ſeaſonable help; and paſſing all my miſcarriages, he helped me up, let me ſee that he kept me from being quite overcome, and gave me ſome aſſurances for the future. *Pſalm* lxxiii. 24. Thus 'fooliſh was I and ignorant, I was 'as a beaſt before thee. Nevertheleſs I am continual-'ly with thee: Thou haſt holden me by my right 'hand. Thou wilt guide me by thy counſel and re-'ceive me to glory.' 3. I had gracious experiences of the Lord's helping in the time of need, and hearing cries. The Lord ſometimes ſtepped in when I was overcome, and ſent as it were an *Abigail* to keep me from executing my wicked purpoſes; 1 *Sam* xxv. 32. ſometimes he gave me a cleanly victory, and ſtrengthned me to repel temptations: And many other ways did he help and *deliver.* Pſalm cvi. 43. 4. He ſometimes, and even very frequently, when I was hard put to it, clear'd up my ſincerity, and gave me ſuch views of it, as emboldened me to appeal to

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him, which freed me of that temptation, and left at liberty under this advantage of this new encouragement, to oppose more vigorously: *Psalm* cxxxix. 21, 22. 'Do not I hate all them that hate thee? I hate 'them with a perfect hatred, I count them mine ene-'mies.' And hereby I was not emboldened to sin, I durst not take incouragement to sin, because grace abounded, though motions were made this way by my naughty heart; but I was made more afraid of offending. These, and many other ways was the Lord kind in the conflict; He frequently said to me, fear not; 'Surely there is an end, and thine expectation shall 'not be cut off. *Prov.* xxiii. 18, xxiv, 14.

5. The Lord has since let me see what gracious designs he carried on by this trial, and what need there was of it in order both to his glory and my good; 1. Hereby he taught me the nature of that state we are here in, that it is *a wilderness*, Cant. viii. 5. *a warfare*, 1 Cor ix. 7. 2 Cor x 4. and that we must all be soldiers, if we mean to be christians. 2. He taught me hereby, that the *grace* that *is sufficient* for us, 2 Cor. xii. 9. is not in our own hand, but in the Lord's; and that therefor our security with respect to future temptations, is not in grace already received, but in this, that there is enough in the promise, and the way patent *to the throne of grace* for it. Heb. iv. 16. 3. He taught me that God is the sovereign disposer, and gives out as he sees meet in *time of need*, ibid. his own *grace*, Eph iv. 7. and he is the only judge of the proper season of giving it out. 4. He led me hereby to discern somewhat more of the covenant of grace, that in it there are no promises made of absolute freedom from sin while we are here; 1 John i. 8. 'If 'any man say he has no sin he is a liar:' And that we have no promise of freedom from gross sins, and these sins wherein we have been formerly entangled, but in the use and diligent use of the means of the Lord's appointment. 2 *Peter* i. 8. 'If these things be

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'in you, and abound, they make you that ye shall 'neither be barren, nor unfruitful in the knowlege of 'our Lord Jesus Christ.' 5. Hereby he taught me that great lesson, that 'when I am weak (in myself) 'than I am strong in the Lord, and in the power of 'his might.' 2 *Cor.* xii. 10. Whenever I was diffident of myself, I was then always victorious, or at least came off without hazard: Which is very far different from what men generally think: That when a man is diffident and distrusts himself, that then he is not meet for managing any undertaking; and this is indeed true when he is carnally diffident. But where there is a distrust of self, with an eye to the Lord, it is very far otherwise. 6. He hereby taught me the use and necessity, and glory of that provision that is made by the covenant of grace for guilt; it writes all to us to dissuade from, and enable us against sin; 'But if 'any man sin,' thro' the power of temptation, it let us see 'an advocate with the father, and blood that cleanseth 'from all sin.' 1 *John* iii. 3. 7. He let me see his holy jealousy, and how displeas'd he was with me for my cleaving to sin so long, and sinful forbearance. Because I would not slay them as the Lord appointed me, and when he required it; therefor he left them like the nations of *Canaan*, *Judges* ii. 3. to tempt and try me. The sins that now molested me, and frequently cast me down, were those that I sought to spare before; God cried often to me to part with them, and I would not hear, and now God would not hear when I cried to be rid of them: 'Thou wast a 'God that forgavest' their iniquities, but 'thou took'est vengeance of their inventions. *Psalm* xcix. 8. 8. The Lord by this did *humble*, Deut viii. 2. and *prove*, and let me see what was in my *heart*, even a great deal more wickedness than I suspected. 9. The Lord hereby instructed me that this is not my *rest*; Micah ii. 10, *&c.* and made me value heaven more than otherwise I would have done. 10. Hereby he

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discovered the riches and extent of that *forgiveness* that is with him, Psalm cxxx. 4, 7. that it reaches to *iniquity, transgression and sin;* Exod. xxxiv. 7. That is, sins of all sorts, multiplied relapses not excepted. He that requires us to forgive to *seventy times seven* in a day, will not do less; Matth. xviii. 22. Yea he tells us, that in this respect, his *thoughts* are as *far above ours* as the *heavens are above the earth*, Isa. lv. 9. And finally the Lord hereby fitted me to compassionate others who are tempted, and comfort them. 2 *Cor.* i. 4. *Heb.* ii. 18. Thus I was made a gainer by my losses and falls, to the praise of his grace.

7. After some years struggling, the Lord made me lay by all prejudices against proper means, and wait on him in the use of them all, with some eye to him, and then he gave me in some measure a victory, 'Thanks be to God who giveth us the victory.' 1 *Cor.* xv. 57.

CHAP. V.

Containing an account of my exercise about the guilt of sin, the means of obtaining pardon, and the intimations thereof.

1. THE power of indwelling sin being still great, and through its own activity, occasional temptations, more fix'd advantages, and my own mistakes and negligence, frequently prevalent, I was cast into frequent perplexities about its guilt: Psalm xxxviii. 3. *There was no soundness in my bones, no rest* in my conscience for *sins* that I had done.

2. Besides sins of infirmity, sometimes my corruptions, did through my sloth, neglect of proper means, and the advantages they otherwise had from temptations, and from their being rooted in my nature, bear me down, and carry me captive, prevail against me, and carry me not only into commission of grosser evils

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evils, at leaſt in heart, and omiſſion of duties, but even into frequently repeated relapſes into theſe commiſſions and omiſſions; theſe being ſins againſt light, engagements, obligations, intimations of love, the guilt of them was heavy upon my conſcience, and I was much perplex'd about it; my bones were broken, my conſcience defil'd exceedingly, and wounded for them.

3. At ſometimes when I fell into ſuch ſins, when ſelf and pride prevail'd, or the like evils I was more deeply engaged againſt, obtain'd any notable advantage, I was, by *the deceitfulneſe of ſin* for a time, *Heb.* iii. 13. *hardned* and inſenſible, like *David* after his foul fall. But then, 1. While it was ſo, grace languiſhed; *the things that remained* were *ready to die.* Rev. iii. 2. 2. The Lord hid himſelf, I had no countenance in duty; while this *regard* to ſin continued, all was out of order. *Pſalm* lxvi. 18.

4. At other times I had no ſooner complied, but my heart inſtantly *ſmote* me, 1 *Sam.* xxiv. 5. and I was preſently with *Peter* after his fall, *Matth.* xxvi. 75. call'd and ſtirred up to the exerciſe of repentance and enquiries after forgiveneſs. But ſooner or latter the Lord awakned me out of this ſecurity, and *ſet* my ſins *in order*, ſometimes by one mean, and ſometimes by another, *before* mine *eyes*. 1. Sometimes he tryſted me with ſome outward affliction, and hid himſelf, and then I was put under a bleſſed neceſſity of ſeeking after him, and enquiring into the reaſon of his withdrawing, and laying his hand on me. When I was *bound in the cords of affliction*, he ſhewed to me my *tranſgreſſions* that I had *exceeded*. Job xxxvi. 8, 9. 'I will go and return to my place, 'till they acknowlege their offence, and ſeek my face: 'in their affliction they will ſeek me early.' *Hoſ.* v. 15. 2. He ſometimes remarkably puniſhed me, and wrote my ſin upon my puniſhment, *Romans* ii 21, *&c.* 'Becauſe when I knew God, I glorified him not as God,

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God, neither was thankful: but became vain in *my* 'imaginations;' therefor *God*, though he *gave* me not (glory to his name) *to vile affections*, yet he let them loose to moleſt me. He as it were gave a commiſſion to the king of *Egypt*, *Aſſyria*, or *Babylon*, Ezek xxiii. 9. ſome of my powerful neighbouring enemies, evils to whom I had formerly been in bondage, with which I had been in friendſhip, on whom to my wounding I had doted, and therefor now hated above all others, to ſome one or other, or it may be mo, gave he a commiſſion or permiſſion to invade me; And then I began to conſider what I had done, and open mine eyes when I was in the ſtrait, and cloſely aſſaulted by them. 3. Sometimes again, and moſt frequently by his word and ſpirit in ordinances he rouſed me, and laid as it were his finger on the ſore, *told me all that* I had done; He ſent a *Nathan* that told, *Thou art the man.* 2 *Sam.* xii. 7. Whoever get away with ſin, his own will not get leave to lie ſtill, though they may lie long in it; 'You only have I known of all the 'families of the earth: therefor I will puniſh you for 'all your iniquities.' *Amos* iii. 2.

5. When the Lord diſcovered ſin to me, then was my ſoul troubled; 1. A ſenſe of the wrath of God was let into my conſcience, which at ſometimes was very terrible. I had no reſt *becauſe* his *indignation* went forth againſt me. Pſalm cii. 10. Jer. xv. 17. The *poiſon* of his *arrows drunk up my ſpirits*. Job vi. 4. 2. My ſoul was filled with ſhame, while a ſenſe of innumerable evils and eſpecially ſuch as imported ingratitude and wretched unkindneſs, lay heavy on my conſcience, I could not *look up* for bluſhing; *Pſal.* xl. 12. I lay *down in* my *ſhame, and* my *confuſion* covered me. *Jer.* iii. 25. 3. I was caſt into dreadful fears leſt the Lord ſhould *in anger ſhut up his tender mercies*, and be *gracious* no more, Pſalm lxxvii. 8, 9. and I ſhould not get pardon, or at leaſt a ſenſe of it any more.

6. Satan,

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6. Satan, who waited for my halting, finding r in this case, did frequently tempt me to give ov duty; 1. He told me over all the marks of God's d pleasure, and put the worst construction on eve thing, as he did with *Cain*. Gen. iv. 14. 2. He he on tempted me to draw his conclusion, That my was *greater* than that it could be forgiven, and th so there was *no succour in God* for me. *ver.* 13. A 3. Hereon he told me, there was no more forgivene God's mercy was at an end, he had *forgotten to gracious*, and attempted to prove it by the unsucce fulness of my endeavours, and therefor inferr'd that was to no purpose to *wait any longer*. 2 Kings vi. 3

7. But the Lord graciously broke the force of th temptation; 1. Sometimes by far off discoveries forgiveness; *Who can tell*, but he may *be gracious*. Sam. xii. 22. 2. By re-minding me of former kin ness, the 'Years of the right hand of the most hig *Psalm* lxxvii. 10. and the discoveries of the sov rignity of his grace, at first when he manifested hir self. 3. By letting me see the desperate issue of th course that ruin was inveitable in it; if I sat *still* saw I was gone if I went *into the city*, and again fo lowed the course of the world, I saw inveitable ru there, and therefor I resolv'd to throw myself up on him, and if he sav'd me *alive* I liv'd. And if othe wise, I should *but die*. 2 Kings vii. 4. Job xiii. 1 4. When this temptation was urged most violentl and I was hard put to it, then I thought it not tim to dispute, whether ever the Lord had manifest himself savingly, but yeilded the worst as to my ca that the tempter could pretend, and then I laid my ca in all aggravations to the extensive promises of the c venant. Be it granted, said I, that I am but a hypocri that I never obtain'd pardon, that I am the chief finners, that my sins have such aggravations, as tho of none other of mankind's sins are attended with al 'Yet the blood of Christ cleanseth from all sin, *u*

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he came to save *the* chief *of* sinners.' 1 *John* i. 7. 1 *Tim* i. 15. This way proved oft relieving.

8. When I had got over these temptations, then I got up as I could and resolved to seek him in the use of all duties of his appointment, meditation, prayer, reading, hearing. These duties I followed with various success. For, 1. Sometimes when I essay'd to confess my sins, the Lord closed *my lips*, and I had not a word to say. Psalm li. 15. 2. Sometime I got leave to run the round of duties; But with the spouse her success, 'I sought him but I found him not.' *Cant.* iii. 1. Again, 3. At other times I met with new strokes; 'The watchmen that went about the city 'found me and smote me, *and* took away my vail,' *Cant.* v. 7. even the faithful servants of Christ made my wound deeper, by setting home sin more closely.

9. At sometimes being outwearied, and sense wearing off through the weakness of our nature, diversions, and the deceitfulness of sin, I attempted to speak peace to myself, I got a sort of quietness and relief. But this was easily discernible. For, 1. It left me in my former deadness, and I was not as before when God spake *peace*. Ezek. xiii. 10. Jer. viii. 11. 2. I was easily induc'd to *return again to folly*. Psalm xxxv. 8. 3. When I said, *Peace peace*, *sudden destruction* followed it: 1 *Thes.* v. 3. For the Lord was wroth, and one way or other discovered his displeasure against me, and finally my own peace did not heal the sore, for the wrath of God, shame and confusion hovered over my head.

10. When the Lord let me see my mistake, then he set me awork again to enquire after him, and to pursue the former course, and when I had gone *a little* further I *found him*, Cant. iii. 4. and he relieved me, and the way whereby he relieved me was the same with that whereby he at first did deliver me, whereof before I have given account, and therefor I shall here represent it only more briefly; 1. The

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Lord set my sin in all its aggravations, especially
struct against him, before mine eyes, 'Against t
'thee only have I sinned, and in thy sight done
'ill.' *Psalm* li. 4. 2. The Lord led me up eve
the fountain and discovered original sin as the sou
and all, at least many of the other bitter waters
flowed from that bitter fountain, by the light whe
he discovered this one, he (as it was with the wo
of *Samaria*) 'told me all that ever I did in my l
John iv. 29. 'Behold I was shapen in iniquity:
'in sin did my mother conceive me.' *Psalm* li
3. Very oft he laid before me, and brought me u
an afflicting sense, even of *the iniquites of* my *fath*
Lev. xxvi. 40. Ezra ix. 7. and predecessors who
never knew. 4. He cut off all excuses, and made
self-convicted, and so *stop'd* my *mouth* quite, th
could neither deny nor excuse, and so I was *guily*
fore God, Rom. iii. 19. being stripp'd of all my
numents. Exod xxxiii. 5, 6. 5. He discovered to
what in justice he might do, and that he might cast
off, and out of his sight like *Cain*, and brought m
own, that he would be righteous, holy and clea
judging thus, *Psalm* li. 4. and that any punishm
on this side hell, would be mercy. *Lam.* iii. 22.
In this case I lay waiting to see what he woul
with me, convinc'd that whatever he should
though I could not but dread wrath and separa
from him, and cry against it, yet I own'd all w
be just. To the Lord *belongs righteousness*, an
me shame and *confusion of face*. *Dan* ix. 7. 7. T
in mercy he stepp'd in, and made a gracious
covery of the 'fountain opened for sin and
cleanness,' Zech. xiii. 1. and that blood of at
ment that *cleanses* the conscience *from all s*
John i. 7. in the sight of the Lord. 8. Here
drew my soul to close with, and with trembli
lay stress on it. 'Iniquitys prevail against me
'*confess*: *But* as for our transgressions thou *will*

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'them away.' *Pſalm* lxv. 3. 9. Having by this look, drawn my eyes to look at him again, while I look'd at him, my ſoul melted in tears, and my heart that was formerly bound up was *looſed*, Zech. xii. 10. and my *lips* formerly ſometimes quite cloſed were opened. *Pſalm* li. 15. When I look'd on him whom I had *pierc'd*, I mourned, and oft like *Peter*, I *wept bitterly*. Luke xxii. 62. Whereas before when I was lying ſelf-condemned, guilty, and my mouth ſtopp'd, I ſometimes could ſcarce look up, or give a ſigh or a groan, now I flow'd in tears. 10. While he thus *anſwered* me, Job ix. 16. and I ſeem'd ſhy of believing the news that were ſo good, and ſo unexpected, he created peace by *the fruit of* his *lips*, Iſa. lvii. 19. by the word, and as it were forc'd it upon my ſoul, and *ſhed abroad* his *love* in my *heart*. Rom. v. 5. 11. Hereon I *remembred* all my former *ways*, which the Lord had formerly diſcovered to me, and was *aſham'd* for them, and even *confounded*, now when the Lord was pacified. *Ezek.* xvi. 61, 63. When he told me he would blot out and forget, then I had the moſt diſtinct and affecting remembrance: *Jer.* xxxi. 19. Like *Ephraim*, when 'I was turned, I repented, I ſmote on 'my breaſt, I was aſham'd *and* even confounded; be-'cauſe I bare the reproach of my youth,' and of my former ways. But this ſhame was not that diſpiriting ſhame accompanied with diſtruſt, and inclining to hang down the hands: But an ingenuous concern, and bluſhing for wretched unkindneſs, like that of the prodigal when his father met him. 12. Hereby my ſpirit was made tender, and I was put upon a reſolution of walking mournfully before him *in the bitterneſs of my ſoul*. Iſa. xxxviii. 15. 13. Hereafter while this diſcovery of forgiveneſs and peace by it continued, I was made in ſome meaſure watchful of *returning again to folly*. Pſalm lxxxv. 8. 14. I was quickned to duty. *Pſalm* li. 13. 'Then will I teach tranſgreſ-'ſors thy ways, and ſinners ſhall be turned unto thee.'

15. While

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15. While this lasted and was not marr'd by sin again, the sins of others, and every provocation by whomsoever done, I could mourn over it. *Rivers of* tears were ready to *run down mine eyes, because* transgressors *keeped not* God's *law.* Psalm cxix. 136. 16. Hereon the conscience being purged, I now recovered that filial *boldness* of entering into the Lord's presence *by the blood of Jesus* Christ. *Heb.* x. 19, 22. Yet with much tenderness and aw upon my *soul.* Isa xxxviii. 15, 16, 19. Finally, hereby my soul was much *weaned* from all things else, and endeared to the Lord. To this case the Lord frequently brought me. And now alas! while I more rarely attain unto this exercise of repentance and faith in such liveliness, as then I oft did, I am made many times to wish as to this repentance, That it were with me *as in months past.* Job xxix. 3. though I dare not to wish for the occasions of it again. At that time when I was assaulted with boisterous lusts, and foiled by them and my conscience defiled with guilt, the Lord did frequently lift me up, yea lift me sweetly up.

11. To prevent mistakes, I shall subjoin a few observations concerning this exercise. 1. Though at sometimes the Lord carried on this work gradually even as to time; yet at other seasons, all this was done, as it were at once and in a moment. The Lord as he did to *David* in one breathing speaking *sin* and *peace.* Sam. xii. 7, 13. 2. There was a very great difference as to degrees in this work, sometimes convictions and humiliation was deeper, and discoveries of forgiveness clearer, and the exercise of faith and repentance more lively, and sometimes less so. *Jude* 22. But whenever God did throughly recover from any grievous fall, all things in substance were found. *Isa.* xxviii. 27. 3. This was not always of alike continuance, sometimes through my own fault, I quickly lost the jewel; And *provok'd him at the* red-sea. Psalm cvi. 7. 4. Though God, to punish me for my wickedness,

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edneſs, ſometimes let me ſeek peace long before I got it; yet at ſome ſeaſons, to ſhew the ſovereignity of his grace, and that I might not pretend, That it was my ſeeking that mov'd him to ſhew mercy, he ſurpriz'd me immediately upon the back of my ſin, before ever I had thought in the leaſt what I had done, and gave me ſuch a *look*, as made me *weep bitterly*. Luke xxii. 62. And when it was thus, it deeply affected my ſoul, and fill'd me with the moſt deep ſelf-loathing and deteſtation, and the higheſt wonder at the riches, freedom, and aſtoniſhing ſovereignity of grace. 5. There is one thing I may obſerve with grief of heart, That the moſt terrible enemies are not the moſt dangerous. At that time I was attacked with ſins that were eaſily known to be ſins, my conſcience was eaſily convinced of them, and alarm'd with them and thereby was more deeply exerciſed, and ſought more after diſtinct diſcoveries of forgiveneſs, which were attended with all theſe pleaſant effects; ſince that the Lord in ſome meaſure broke theſe luſts, I have been aſſaulted with leſs diſcernible evils, ſins under the maſk of duties, and theſe ſecretly devour my ſtrength, and rarely and difficultly are they diſcovered in their exceeding ſinfulneſs, and ſo when it is much needed, I am more a ſtranger to that ſtate of repentance. But as I ſee I need it, ſo the Lord knows I long to be brought into it, and to be humbled, eſpecially for ſecret and hidden ſins that waſted the ſtrength. Oft have I been made to think of this, that all the excuſes mentioned in the parable of the ſupper, that kept them that were invited from cloſing with the offer, were taken from occaſions in themſelves lawful. *Matth.* xxii. 5. And no doubt, the excuſes whereby the Lord's own people are kept from that nearneſs, that is their duty and intereſt to ſeek after, flow from the ſame things; I have found them far the more dangerous and hurtful hindrances.

12. The Lord by ſuch exerciſes inſtructed me ſince,

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since, and at the time in several useful lessons; 1. The Lord this way taught me how to walk with him. He dealt with me as we are wont to do with children, he held me by the hand, he let me well nigh slip, *Psalm* xciv. 18. and sometimes fall, and this to let me know I was not able to go alone; and then he graciously raised me up, and comforted me, that I should not by this be altogether discouraged from walking in his way. *Hosea.* xi. 3, 4. *I taught* Ephraim *also to go, taking them by their arms, but they knew not that I healed them, I drew them with the cords of a man, with bands of love. And I was to them as they that take of the yoke on their jaws, and I laid meat unto them.* 2. As the Lord by the prevalency of sin taught the necessity of an extensive remedy, so by the experience of forgiveness in such cases as I have mentioned, he taught the certainty of this, that this forgiveness is *really* as extensive, rich and free as the case requires. *Psalm* xxxii. 5. 3. He by the experience of this, enabled to understand better, and speak more feelingly of these truths, than otherwise I could have done, and to comfort others with comforts, not only real, but experienced, even such wherewith I myself had been *comforted of God.* 2 Cor. i. 4. Thus what I *have heard* and *seen* and *handled of the word of life*, that *declared* I to others. 1 *John* i. 1. 4. The Lord gave some acquaintance with the nature, exercise and effects of the most useful and necessary graces of his spirit, faith, repentance, *&c.* And Finally, the Lord beat down self very much by this exercise. Of this design the Lord of late, while I read in my family in the 9 chapter of *Deuteronomy* gave me a pleasant view, which I shall represent in the following remarks from that chapter.

1. God's great design upon *Israel*, is to manifest the glory of his grace, mercy, patience, faithfulness in their salvation, their deliverance from *Egypt*, and putting them in possession of *Canaan*, see *verse* 5, 6.

2. Natural

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2. Naturally sinners, as all his people are such, are, and appear very opposite to this design, being deeply selfish, as the whole of this chapter, and the scriptures manifest. And this self has two branches, which are like its two eyes, *self-strength*, and *self-righteousness*. verse 1, 2. and verse 5, 6.

3. Self in these two branches is very strong. We are ready to pretend, That our own strength carried us through these difficulties, when once we have overcome them, which we were so far from being able of ourselves to grapple with, that the very thoughts of them frighted us, compare *Verse* 1, 2. of this chapter, with the 13, and 14. Chapters of *Numbers*. And we are ready to ascribe to our own righteousness what we get, when we, mean while, are not worthy of the least of all God's mercies, *Verse* 5, 6, *&c.*

4. Yet how strong so ever these are, they must be subdued. In order thereto, the Lord after he begins to manifest himself to his people, leads them not presently into *Canaan*; but carries them through the wilderness, where a variety of temptations draw out discoveries of their secret corruptions, their weakness and wickedness, see *Verse* 6, 7.

5. The discoveries of God's patience, mercy and grace; and of his peoples weakness and wickedness, especially after remarkable manifestations of the Lord, are means which the Lord makes use of, and remarkably blesses to cure them of these distempers, and put out these two eyes of the wicked idol: Consider the whole chapter.

6. The Lord for this end, whenever he is about to compleat, or carry one the begun deliverence and mercy, revives the impression of these things. Read the whole Chapter, particularly *ver.* 7.

Many other gracious designs did the Lord in this way carry on, he let me see the bitterness of sin, and discovered it to be exceeding sinful; he let me see much of the hellish ingratitude of my heart, he let me

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see

see neceſſity of coming daily to the throne of grace, as for grace, to help in time of need, ſo for mercy and forgiveneſs. He made me ſee with wonder, how one view of forgiveneſs and pardoning mercy alienates the ſoul more from ſin, than twenty ſights, nay taſtes of hell. Which *Pelagians* cannot underſtand: And many other things.

13. Beſides theſe more groſs evils I fell into, through the violence of temptation, I was exerciſed about the guilt of ſins of daily incurſion and infirmity, deadneſs, wandering in duty, and innumerable others. When I began to be firſt exerciſed about forgiveneſs, I was much difficulted about theſe; and I ſhall in the following particulars repreſent my exerciſe about them. *Pſalm* lxviii. 1. 1. When the Lord manifeſted himſelf, his enemies fled before him, and received a ſtunning ſtroke, as has been ſhewed. 2. It was ſometime before any of the ſtronger enemies diſcovered themſelves again; preſumptuous ſins for a time, as has been repreſented, kept quiet. The firſt diſcoveries of the remaining power of indwelling ſin which I got, was in the invaſion of ſin of daily infirmity; *For in many things we offend all.* James iii. 2. 3. Hereon I began to be much diſcouraged, neither underſtanding well our ſtate here; that if any man ſay, He has *no ſin* he *deceives himſelf*; 1 John i. 8. and the gracious proviſion made for this caſe in the covenant of grace, the daily ſacrifice, that is the daily application to the throne of grace, the blood of attonment, the fountain opened: *Pſalm* xxx. 6. And ſo being under a fond and groundleſs expectation of intire freedom from ſin. 4. My fooliſh expectation being quickly diſappointed by the outbreaking of theſe ſins, I wiſt not what to do: I thought it hard to trouble him who had been ſo kind, to ſeek new favours: *Iſa.* vii. 13. The pride of my heart could not ſtoop to be continually, daily, hourly beholden for new favours: I would have been a *Lord* and *come no more to* Chriſt; Jer. ii.

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31. This

31. This pride was so masked up, that at that time I did not discern it; but since the Lord has made it manifest. 5. But necessity has no law: they grew many; *For who can understand his errors?* Psalm xix. 12. and the light of the Lord daily discovered mo and mo of them. 6. Hereon I essayed to humble myself distinctly for every one of them, and to make a distinct application to the throne of grace about each; but when I began to observe them, they were so many, that if I had followed this course, my whole time would not have sufficed: Hereon the Lord led me to that course, which a worthy friend to whom I ow much for a distinct understanding of the Lord's work with me, told me what *Franciscus Delales* a Popish casuist advises to in this case; I was fain to take them all in the lump, or rather to go with them all on me at once, and plunge myself in the fountain that's opened for sin and for uncleanness, that is, I took a view of myself as defiled by innumerable evils of this sort, and under a sense of them, cast myself upon the glorious attonement, and endeavoured to lay stress for cleansing as to them all, whether such as I discerned distinctly, or such as I had not yet discovered, on that Blood that *cleanseth from all sin*; which I think was the Psalmist's way under the like case: *Psalm* xix. 12, 13. 'Who can understand his errors? cleanse thou 'me from secret faults. Keep back thy servant also 'from presumtuous sins, let them not have dominion 'over me: Then shall I be upright, and I shall be in-'nocent from the great transgression.' That Popish casuist before mentioned, as my worthy friend told me, illustrates this by a very elegant similitude, "If "a man see one or two filthy creatures on him he "shakes or washes them off: But if he look and see "himself all overspread with such, then he must be-"think himself of some general course, he goes to "some bridge, and leaps into a deep pool, and drowns "them all, and leaves them behind him." If any one

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groſſer ſin overtake us, we muſt endeavour a diſtinct recovery and intimation of pardon by a diſtinct application to the blood of ſprinkling: But when we look upon theſe ſins which cannot be numbered and ſearched out, and which are ſtill growing, then we muſt betake ourſelves with the man to the bridge, and leap into the pool. 7. To clear this matter yet further I obſerve, That the light wherein that plenteous redemption that is with God, was firſt diſcovered, though variouſly clouded and darkned, yet continued in ſome meaſure: A child of light contiues *light in the Lord*; he may *walk in darkneſs*, and to his ſenſe *have no light*; Eph. v. 8. Iſa. l. 10. while yet it is the remainder of light that makes him diſcern his darkneſs; but he really is not darkneſs as before: He has ſummer's ſun that ſhines longer, brighter and warmer; and his winter's ſun that ſhines ſhorter is more frequently clouded, and has leſs heat; he has his fair days and foul and rainy days, and a changeable intercourſe of day and night wherein he has only the moon and ſtars; but light more or leſs there is ſtill. 8. When no extraordinary indiſpoſition, no extraordinary darkneſs was on me, this habitual diſcovery of forgiveneſs, and the way to it, had its own uſe. The winter's ſun was not able to revive when I was caſt into any of thoſe diſtempers above-mentioned; and therefor, as has been above-narrated, in that caſe, I waited a blink of the ſun in its ſtrength; but for ordinary, I by the direction of that light did endeavour daily as to ſins of infirmity, to betake myſelf in prayer to the blood of attonement, according as the Lord has taught us by the daily morning and evening ſacrifice under the Law: As for particular caſes and pollutions, there were other inſtitutions with reſpect to them. 9. This application by prayer to *the redemption that is in Chriſt*, even *the forgiveneſs of ſin through faith in his blood*, Rom. iii. 25. according to this diſcovery of it, in and by prayer, eſpecially when

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the Lord quickned by any new blink: (for the winter ſun has his warm and refreſhing blinks even in the coldeſt ſeaſon) This application I ſay, eſpecially when the Lord as he frequently did, gave any new breathing, did relieve me and help to quiet my conſcience as to the afflicting ſenſe of theſe ſins of daily incurſion: When the Lord helped to pray for cleanſing from *ſecret ſins*, and keep *back from preſumptuous ſins*; Pſalm xix. 12, 13. I was ſatisfied as to my uprightneſs and freedom from *the great tranſgreſſion*, and acceptance with him in following any duty of my ſtation *through the beloved*. 10. As the caſe was not ſo urgent, ſo neither was the outgate ſo diſcernable; but it was ſufficient to anſwer in ſome meaſure the end above-mentioned, freedom from diſpiriting diſcouragement, and ſome meaſure of comfort and quiet as to my acceptance with God through Chriſt.

I conclude with four obſervations as to the whole, 1. Though we may ſometimes *heal* our own wound *ſlightly*, yet it is God's prerogative to ſpeak ſolid *peace*, Iſa. lvii. 19. yea, and the ſpeaking of it is a work of the greateſt power, where the conſcience is really exerciſed; it is a *creating peace*, and where he creates it, he can make it take effect; Job xxxiv. 29. *When he giveth quietneſs who then can make trouble? and when he hideth his face, who then can behold him? Whether it be done againſt a nation or againſt a man only.* 2. The Lord let me ſee, That conſidering the pride and unbelief of our hearts, and the greatneſs of our guilt, it is not eaſy to win to believe that the forgiveneſs that is with God is able to anſwer all we need, and ſo to engage a ſinner to betake himſelf unto it at all times when once he comes to ſee his caſe throughly; and when this unbelief is in ſome meaſure maſtered, and the ſoul ſatisfied of the fulneſs of the fountain, and extenſive, nay, infinite reach of the forgiveneſs that is with God, and the pride of heart ſo far broken, that the ſoul is willing to be daily beholden

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to grace and mercy; it is not easy to keep up either a due detestation of sin, or keep our carnal hearts from, a common use of it, or ratheran abuse of it: Here in my opinion, lyes one of the greatest secrets of practical godliness, and the highest attainment in close walking with God; to come daily and wash, and yet to keep as great a value for this discovery of forgiveness, as if it were once only to be got and no more: Indeed the more we see of it, the more we should value it; but our carnal hearts on the contrary turn formal, and count it a *common thing*. That which is our daily allowance we value little, and we are fond of novelties and dainties: Bread is more precious than most, nay, any of the rarities which men purchase at so dear a rate; but because God has provided it in plenty and we daily use it, therefor we make a light account of it: Blessed are they with whom it is otherwise in the case now in hand. 3. I observe that the joy of the Lord is then only to be retained when we walk tenderly and circumspectly; 'tis inconsistent not only with the entertainment of any gross sin; but with a careless walk: *Then had the churches rest throughout all* Judea, *and* Galilee, *and* Samaria, *and were edified, walking in the fear of the Lord, and in the comfort of the holy Ghost*, &c. Acts ix. 31. 4. I observe then when I was at the lowest ebb as to forgiveness, doubting if the Lord would pardon, after many duties have been essayed without finding the Lord, or any sense of his love, I have oft found him in the duty of thankfulness: And whereas one will say, What had I then to be thankful for? I answer, I began thus, What a mercy is it that I am out of hell? Lam. iii. 21, 22. *It is of the Lord's mercies* I am *not consumed;* blessed be the Lord for this. Again what a mercy is it that not only the Lord has helped me to notice his mercy in keeping me out of hell, but to be thankful for it. Again blessed be the Lord that has kept me out of hell, blessed be the Lord that has

made me observe it with thankfulness, and blessed be the Lord that has made me observe his mercy in helping me to thankfulness: Thus I have gone on till the Lord has led me to a sense of his love, and restored comforts to my soul: They that will praise the Lord for little shall have more: Psalm lxvii. 5, 6. *Let the people praise thee, O God: let all the people praise thee. Then shall the earth yeild her increase, and God, even our own God shall bless us.*

Upon a further observation of this variety of cases wherewith I was exercised, the Lord's management of them, and what I have felt in myself, I see besides the fruits before-mentioned, many others; 1. The Lord hereby rebuked me for my fondness of enlargement and my thinking to live a life of sense, and trained me somewhat up to a life of faith, the faith of adherance that cleaves to God as revealed in the word, and refuses to quit the word even when it finds not the Lord in it, in a sensible way that refreshes, which certainly is more strong than that which cleaves to it when it feels sensible refreshment and power to trust in God when hiding and threatning to *slay*, Job xiii. 15. is to *hope against hope*. 2. He taught me not to judge of my state by my frames; beside many other lessons that now occur not.

CHAP. VI.

Recounting my exercise about the being of God, and shewing the way of my outgate from this temptation.

1. I Have before mentioned, and given some account of my trials about the being of God. Being now to give an account of the relief, it will be proper to recapitulate briefly my whole exercise with respect unto this head, and set the temptation, and the relief together.

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2. I have shewed above, that I was early, even as soon almost, as I began to have any close concern about religion, exercised with temptations, in reference to this great and fundamental truth. But at first I had no arguments urged against this truth, or injected into my mind. Only being made to see, that this was the hinge whereon the whole of religion turns, all hopes depend, and by which all practices were to be regulate, I found myself at a loss for want of an evidence, sufficiently clear and strong, and convincing, which I thought necessary, with respect to a truth, whereon so much weight was to be laid. In a word, I was at *Pharaoh*'s pass, *Exod.* v. 2. *Who is the Lord that I should obey him, and let Israel go.* Plainly, very great things are demanded of me, and I am call'd to hope for great things, and before I trust so far, I would be satisfied to know more of that God in whom I am to trust, as to so great things.

3. But afterwards Satan attack'd me by subtile injections, as I have shewed before, took me at a disadvantage, when I was estranged from God, and my head intent upon abstract subtilities, and while I followed such vain speculations, intruding into things I had not seen, he took his opportunity, and said daily, *Where is thy God?* Psalm xlii. 3, 10. And when he had got me down, he triumphed, *where is now* that *mouth*, with which thou didst all along reproach Atheists? Such are their arguments, try your strength with them, and *fight them.* Judg. ix. 38.

4. Hereon a sharp conflict began to be managed in my breast. On the one hand, Satan in conjunction with the natural Atheism of my heart, plied me hard with *fiery darts*, Eph. vi. 16. and subtile sophistry, arguments sometimes astonishing, so far were they above my reach. On the other hand, I a poor apostate creature sadly darkned, but yet retaining some remainders of light, which God has made *manifest* in my conscience, *Rom.* i. 19. as in these of other men,

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and somewhat confirmed in those notions of God by education, the outward dispensation of the word, and it may be, by some common work of the spirit, riveting all the former, keeping alive these impressions, or, at least restraining Satan and my corruptions from blotting them out. Against that formidable confederacy, I, such a one as I have now represented myself, made head, and appear'd.

5. In this conflict, I us'd various ways, 1*st*. I sometimes rejected the suggestions, and refus'd them a hearing, *Who art thou that replies't*, or disputest *against God?* Rom. ix. 20. It shocks nature's light to say, Psalm xiv. 1. *There is no God.* Even *the fool* dare scarce say it out. 2. Sometimes I prevented them as it were, and not only refused an hearing, but representing in my own soul how deep resentment such a provocation, such a motion deserved. If any man will *plead* against God, or *for Baal*, none shall intreat for him, but he should early *be put to death.* Judg. vi. 31. 3. When the impudent enemy would not thus be put off, I essay'd to maintain the truth, and answer his arguments. But his instances were so many, and so subtile, that I could not prevail this way, but the longer I stood arguing the case, I was put to the greater loss. *Rev.* xii. 9. When he came in speaking terms, he is too hard for us, and no wonder he be so for us: He worsted our first parents in innocence. 4. When I found this, then I oft would wish for a discovery of God himself. O that he would appear, and *O that I knew where I might find him*, Job xxiii. 2. when my wishes took no effect. 5. The devil hereon took advantage to tell me, That he did not appear, and that surely, if there was a God, he would help one that was standing up for him in such a strait. *Psalm* xxii. 8. In this case, I sometimes hop'd that he would arise, and then mine enemies would be made to flee before him. Though the truth is, I could but give little reason for it. 6. Sometimes I prayed. Satan urged me with

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with the unreasonableness of praying, till I was once sure there was a God. And I confess I was sometimes hardly put to it, to defend the practice; yet I alway inclined to the affirmative, and thought, That if there was a God, as I durst not say, but I had reason to think there was, he could best satisfie me as to his own being. 2 Kings xix. 16. 7. I was sometimes obliged to flee him, and seek sanctuary in diversions. 6. Sometimes the Lord mercifully restrained him, and he *left* me *for a season*.

6. While this trial was lengthned out, the Lord gave frequently some checks to it, and to Satan. 1. By clear discoveries of the horrible tendency of the temptations, that they tended to *destroy the foundations* of all human happiness, *Psalm* lxxiii. 15. cast reproach upon all the best and wisest in the world, and account, and set up as the only *happy* and wise men, *proud* fools. *Mal.* iii. 15. *If the foundations are destroyed, what had the righteous done?* Psalm xi. 3. Then are the proud happy, and they that hate God, are exalted. 2. I was relieved by the consideration of the comfortable issue others had got, who had been in like manner exercised. Psalm xxii. 4, 5. *Our fathers trusted in God, they trusted in God, and were helped.* 3. God sometimes let me see some glimpses of his glory, even in the works of creation: *The heavens declare his glory.* Psalm xix. 1. 4. The Lord sometimes from the word relieved me by some beams of his glory. And I remember I was oftner than once helped by the Lord's suggesting with unusual power, the three childrens answer to the king of *Babylon*, with the glorious issue; *O* Nebuchadnezzar, *we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.* Dan. iii. 16, 17. There was some-

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thing indeed here, that I could not reach: But my heart was affected with the noble reſolution, and encouraged to attempt weakly as I could, to write after their copy, and the iſſue was encouraging. 5. The devil in theſe temptations acted ſo viſible a part, that I could not but diſcern that there was a devil: And when I ſaw him ſo deeply engaged in this quarrel, I was ſtrongly induced to think he was not *come out* againſt a ſtraw, or to hunt a ſhadow. 1 *Sam.* xxiv. 14. 6. When the Lord began to deal with me cloſly about ſin, the edge of this temptation was much blunted. Satan could not eaſily prevail in perſuading there was no God, while I found his *arrows ſtick hard in me*, and *the poiſon* of them *drinking up my ſpirits*. Job vi. 4.

7. But yet I was not fully relieved. Nothing but a diſcovery of God could give a full defeat to Satan. *Zech.* iii. 2. Wherefore the Lord at length pitied me; not in the way that I could have deſired; for I would have had it then. But conſidering I was then an unhumbled enemy, God could not have appear'd otherwiſe than as an enemy, and I could not have thus *ſeen* him and *lived*. *Exod* xxxiii. 20. Such an appearance would indeed have made me *believe and tremble*: James ii. 19. But this would have caſt me into new trouble. Wherefor the Lord led me to right ſatisfaction another way: He diſcovered ſin in the way above-mentioned, and by this diſcovery, as I have now hinted, diverted the violence of this temptation, and broke its force, as has been above hinted: For *he ſtays his rough wind in the day of his eaſt wind*. Iſa. xxvii. 8 And having thus humbled me, he gave me the above-mentioned diſcovery of himſelf in his glory in Chriſt Jeſus.

8. That then which brought me to a ſoul ſatisfying aſſent, and repelled all temptations againſt the being of a God, was the above-mentioned view of him in his glory. 2 *Cor.* iv. 6. While *God who com-*

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manded the light, to shine out of darkness, by his word and spirit, *shining into my* mind, *to give me the light of the knowlege of the glory of God in the face of Jesus Christ*. I could not desiderate any more satisfying evidence of his being. And while that light did shine, or when at any time it does shine, Satan then dares not oppose. All the mountains of opposition, the bulky arguments, that appeared like rocks and hills, shook at the presence of the Lord, and were carried into the midst of the sea. And now the *light* being come, 1 *John* ii. 8. and the Lord being seen in his own light, I had manifold and satisfying evidences of this glorious truth.

1. I had the evidence of sight, not by the eye of the body, but by that of faith; I saw the glory of God as represented in the word, shining with the clearest lustre, that satisfied me it was truth, and no lie. 2 *Cor.* iii. 18. The glory was so great, that it not only let me see, and convinced me of its reality, but really convinced me in some measure, that nothing else is real. This sight gave me more consistent, God-becoming notions of him, his nature and attributes, than ever I attained before, which shook the foundation of many of my former scruples that proceeded only from my ignorance and darkness about the nature of God.

2. I had the evidence of the ear; for I heard him speak not to my bodily ears, but to my soul; and his voice did sufficiently distinguish itself from the voice of any creature. For, *First*, He spoke terror to me from *Sinai*, *Heb.* xii. 19. and then when my soul was as the troubled sea, he said, *peace be still*; and with authority commanded he *the winds and the sea*, and they obeyed, and presently there was a *calm*. Mark iv. 39. His word *enlightned* mine *eyes*, and *converted* my *soul*. It was a *powerful voice* that came from the Lord most high. *Psalm* xxix. 4. 'The law of the 'Lord is perfect, converting the soul. The testimo-

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y of the Lord is sure, making wise the simple. The
atutes of the Lord are right, rejoicing the heart:
he commandment of the Lord is pure, enlight-
ing the eyes.' *Psalm* xix. 7, 8.

3. I had likewise a feeling of his power. I not only
ard his voice, but I felt his power *casting me down*,
d raising me up again, *Psalm* cii. 10. and saying to
e that was weak, *Be strong*: Isa. xxxv. 4. Psalm
viii. 28. yea, and commanding strength. Thus my
th stood not *in the wisdom of man, but in the power*
God, 1 Cor. ii. 5. I have before told what of his
wer I felt, what effects were wrought, and so here
orbear any further account.

4 I was now made to *taste and see that the Lord*
good, and that *the soul* that *trusts in him is blessed*.
alm xxxvi 8. *I sat down under his shadow and* the
its above-mentioned were *sweet to my taste*. Cant.
3.

5. I was made to feel the savour, and relish a fra-
nt sweetness in his word, works and ways. His
me was *as ointment poured forth, and therefor I*
d him. *Cant.* i. 3.

. Hereby all my objections were solved. Heb. xi.
Faith is the evidence of things not seen; it not only
fies the soul about them by the clearest evidence,
it reproves contrary objections Psalm xviii. 12.
he brightness that was *before him, the dark clouds*
d away. My objections now were like those kings
tioned by the Psalmist, who had come in a combi-
on to ruin the church, but were frighted by God's
aring: *Psalm* xlviii 4, 5, 6 'Lo the kings were
mbled they passed together. They saw it, and
hey marvelled, they were troubled, and hasted
ay. Fear took hold upon them there, and pains
of a woman in travail.' Just so was it with my
saries; faith (as the word rendred *evidence*, Heb.
signifies) reproved them, and at this rebuke
ied. For, 1, If they should now say, *Where is*
thy

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thy God? I was ready to reply, *Lo this God is our God, we have waited for him, and he will save us; we have waited for him, and will be glad in his salvation.* Isa. xxv. 9. 2. If they should now object the seeming inconsistency of his attributes, which was oft made use of to trouble me, I had an answer given, a word put in my mouth. At the same time God condescended to shew me his *back parts*, he satisfied me, That no man could behold his *Face*, *Exod.* xxxiii. 23. He by the discovery gave me a view of his incomprehensibility, sufficient to silence all these; *Job* xi. 7. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* Our short line cannot measure God. 3. When the seeming confusion and disorders in his government were urged, I now had therewith to answer all these; Job xxxiii. 13. *He gives an account* of none *of his matters.* Psalm lxxvii. 19. *His way is in the sea, and his paths in the great waters: His footsteps are not known.* Yet though *Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.* Psalm xcvii. 2. 4. The Lord really cleared many particular objections as to all these heads, and by this discovery of himself in *the sanctuary*, Psalm lxxiii. 17. he satisfied me in a way rational, yet above reason, letting me see rational answers in the light of his word and spirit. He *laughs* at the prosperity of the wicked, because *he sees* their *day* a *coming.* Psalm xxxvii. 13. Thus were mine enemies foil'd, and *so let all thine enemies perish, O Lord.* Judges v. 31.

This light thus kindled, he daily increas'd and confirmed me every day more and more by new discoveries of himself from the word. And now I could look with satisfaction upon the heavens and the earth, and see the print of his hand upon them.

CHAP.

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CHAP. VII.

Containing an account how I came to be satisfied that the scriptures are the word of God, and how temptations in reference to them were repelled.

1. TO give a clear account of the issue of my temptation, it will be necessary that I shortly recapitulate what formerly has been spoken concerning the trial, and my carriage under it.

2. This temptation did not attack me so early as the former, but it was managed much in the same way; sometimes my mind only hung in suspence, and hovered in uncertainty for want of evidence proportioned to the importance of the truth for my faith to fix on: At other times, I was strangely harassed with violent temptations, multiplied and subtile objections which were throng'd daily in on my mind, by reading books full of them, by converse with enemies to the word, by Satan's suggestions, which were by much the more subtile and troublesome to me.

3. This exercise was in some measure more perplexing than the former, because it was no less ruining to all satisfying religion; the objections were much more plausible, they were far more in number, and entertain'd by persons of a better character, and the evidence of the truth lay farther from the reach of an unenlightned mind.

4. Before the issue came, the Lord gave, by considerations formerly mentioned, sometimes a merciful check unto temptations, and kept them from overwhelming me quit; of which I have formerly given some account.

5. I tried many ways besides prayer and attendance upon ordinances; I bought, borrowed and read many books written in defence of them, which wanted not its own solid use; for hereby I got a deep rational con-

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viction of the truth, and ſo was emboldned to plead for them againſt enemies, and oft-times to beat them at their own weapons; and I got many particular objections fully anſwered, and was hereby encourag'd to wait for full ſatisfaction, without deſpairing: eſpecially one book had this uſe; after I had without the ſatisfaction I deſired, tho' not without the fruits above-mention'd, peruſed many latter writings, the Lord led me to look into *the fulfiling of the ſcriptures*, which had lyen by me neglected: And I found this more convincing than any I had read, becauſe it brought me nearer the proper evidence whereon faith ſhould fix, than any of the reſt; it diſcovered more of the intrinſick worth of the word than the others, and pleaded ſtrongly in point of reaſon.

6. Yet after all this, my mind remained unſatisfied, none of theſe arguings had authority to repel temptations, being but the wiſdom of men; nor on the ſame account did they lay a foundation for divine faith, nor did they enlighten a darkned mind to ſee the evidence of God in the word; nor were they able to rectify an indiſpoſed palate, and convey a taſte and ſavour of the word of God to the ſoul, that was able to ſatisfy me that it was ſuch *bread* as a *man* might *live by*. Matth. iv. 4.

7. Thus it continued with me until the Lord came, and let in the fore-mentioned diſcovery of his Glory into my ſoul, and hereby I was relieved and ſatisfied as to this doubt alſo. 1 *Cor.* xiv. 24, 25. The Lord had before, when I was under the convincing work of his ſpirit, affected my conſcience with ſome ſence of his authority in the word, evidencing itſelf by that convincing and condemning light and power which I diſcerned and felt; and hereby the force of the foregoing temptation was uſually broke in ſome meaſure, when the Lord by the word did faſten on my ſoul a ſenſe of my guilt, but this diſcovery of ſin by the word being terrible to me, rather extorted an aſſent, than

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induc'd to a willing conſent and chearful acquieſcence in the word as coming from God. But the Lord when he gave the before mention'd outgate by the word, conveying a ſenſe of his authority in it, by a light and power that relieved my ſoul, repelled temptations, revived, compoſed, comforted, and ſtrongly bore up a ſoul before depreſſed and bowed down: This made me not only give an aſſent, but with much pleaſure acquieſce in this word as the *word of life*; then I *found* his *words*, *and did eat them*, and I rejoiced as they that find great treaſure, and they were *to me the joy and rejoicing of my heart*: Jer. xv. 16. And hereon I was ſweetly ſatisfied as to the ſcriptures being his word; for they did many ways evidence that they were from him.

1. All diſcoveries of guilt were convey'd by them, before and ſince my outgate: God by it ſpoke in mine ear ſins, which none, ſave God that ſearches the heart, could know; it made theſe ſins manifeſt which I knew not, no creature elſe knew. 1 *Cor.* xv. 25. By it *the ſecrets* of my *heart* were *made manifeſt*; and hereon I could not but *fall down*, and own that God was in it *of a truth*; and that indeed it was a beam from the fountain of light: *For whatever maketh manifeſt is light*. Eph. v. 13. And that it was from him who *tries the reins*, and *ſets our ſecret ſins in the light of* his *countenance* Jer. xvii. 10. It diſcerened *the thoughts and intents of* my *heart* in ſuch a *quick and powerful* way, *Pſalm* xc. 8. and with that *authority*, Matth. vii. 29. that made me own it the word of God. And now I was ready to ſay, *Come ſee* a book that has *told me all that ever I did* in my life, *is not this the* book of God? *John* iv. 29.

2. All the diſcoveries that the Lord gave of his wrath were convey'd by the ſcriptures; it was by them that his *wrath* was dropp'd into my ſoul, and *revealed from heaven* againſt me. *Rom.* i. 18. The word as the *arrow of the Almighty*, Pſalm xxxviii.

2. thrown

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2. thrown by an omnipotent arm, pierc'd and ſtuck in my ſoul, and *the poiſon* of it *drunk up my ſpirit*; Pſalm xlv. 5. Job vi. 4. it was *the rod* of God's *ſtrength*, Pſalm xc. 2. whereby he broke and cruſhed me while his enemy.

3. It was by the ſame word that he let in upon my ſoul that glorious diſcovery of his being, attributes, purpoſes, *Rom.* x. 8, 9. and his whole will in reference to my ſalvation by Jeſus Chriſt, whereof before; 2 *Tim.* i. 10. *Tit.* iii. 4. hereby he convey'd into my ſoul ſweet and ſatisfying evidences as to his being, ſatisfying, conſiſtent, and ſome way God-becoming notions of his nature. Herein it was that he *proclaimed* his *name, the Lord God merciful and gracious* unto ſinners in Chriſt‖; *Exod.* xxxiv. 5, 6. as I have before ſhewed.

4. It was by the word he convey'd all thoſe *converting*, Pſalm xix. 7. transforming, *quickening, ſupporting, reviving*, compoſing influences above-mentioned. It was his word converted my ſoul, while I lay in ſin, *Pſalm* cxix. 50, 93. *quickned* me when I was dead *changed* me into his *Image* in ſome meaſure, 2 *Cor.* iii. 18. *revived* me and watered me, *Iſa.* lvii. 15. when again I was weary, ſupported and ſtay'd me when I was ready to faint, *Pſalm* xx. 2. *Acts* xx. 35. and compoſed me when I was *like the troubled ſea.* Mark iv. 39.

5. It was by the ſame word that he let in glorious diſcoveries of all the truths of religion wherewith I was now made acquainted; let me ſee *the wonders of his law*, Pſalm cxix. 17. *excellent things in counſel and knowlege.* Prov. xxii. 20. By it he was pleas'd to diſcover the craft, the power, the actings and deſigns of my enemies, and by it he ſatisfied me of my doubts, let me ſee his ſecret deſigns in my trials, and ſomewhat of his deſigns in many of thoſe his publick adminiſtrations, whereat I had before taken exception.

6. As all theſe diſcoveries and influences were conveyed

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veyed by the word, ſo he now in the conveyance affected my conſcience with this authority, and evidenced that his name was in it, by that light and power peculiar to God, that went along with it. *Gal.* iii. 2. *Jer.* xxiii. 29. It ſpake not in all theſe things as the ſcribes and Phariſees, the wiſeſt, the greateſt, or the beſt of men, but with another ſort of *authority* and weight, it ſpake as *never man ſpake*. Matth. vii 29. John vii. 46. Whatever it ſaid, either with reſpect to God, or my caſe, or others, my conſcience was made to ſtand to it, when he challenged by his word for things which I knew not to be faults, men notice not, conſcience obeyed, and took the hint, and arm'd with this authority, accuſed, arraign'd, condemn'd, and, as it were, executed the ſentence too. Nor would it ſtand to, or regard defences or pleas from any other airth. When God ſpake wrath, he kindled a flame in my ſoul by the breath of this word, that many waters could not quench, he raiſed a ſtorm in it, that I could neither quiet, nor row againſt, ſo as to get to Land. *Job* xxxiv. 29. The heart that before was as unconcerned as a ſtone at reading the word, or hearing it, now trembled and quaked. In like manner when he ſpoke *peace* he *created* it. *Iſa.* lvii. 19. He made *the dead to hear*, and the hearer to *live*. *He ſent his word and healed* me. Pſalm cvii. 20, 29. And immediately *there was a calm. The winds and ſeas obeyed him*, at his rebuke they fled. *Mark* iv. 39. Temptations after it ſpoke not again. When I was ſelf-deſtroyed, ſelf-condemned, and by its power beat from all pleas; ſo that I durſt neither deny, excuſe nor extenuate, nor quarrel the hardeſt ſentence which I dreaded moſt; and was hereon caſt into the greateſt agony of trouble, when I was ready to ſay with *Job*, 'If I had called, 'and he had anſwered me; yet would I not believe 'that he had hearkned to my voice. *Job* ix. 16. When with him I refuſed to be comforted, and ſcarce did think

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think comfort poſſible; yet whenever he ſent his word, it heal'd me, and my ſoul was commanded to be at peace, a glorious calm alway enſued. Whereas on the other hand, when I or others endeavoured to ſpeak peace to myſelf, mine enemies boldly repelled all, and flew on me, as the devil did on the exorciſts, *Acts* xix. 16.

7. The Lord now ſweetly relieved me as to my doubts about the ſcriptures. 1. Whereas mine enemies had oft puſhed me with this, that there were many pretenders to revelation, and hereon to difficult me, aſked how I would or could diſtinguiſh the word of God from theſe pretenders. The Lord himſelf now gave a quieting reply: *Jer.* xxiii. 28, 29. *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: What is the chaff to the wheat, ſaith the Lord? Is not my word like as a fire, ſaith the Lord? And like a hammer that breaketh the rock in pieces?* 2. He was pleaſed particularly to ſpeak theſe things, whereat I had ſtumbled, to my ſoul, and oft to evidence his authority in and by theſe paſſages which I took exception at. And this condeſcenſion was of manifold uſe; it ſatisfied as to thoſe paſſages, it reprov'd and humbled me for my unbelief and ignorance in quarrelling at them; it rendered me jealous of the like temptations with reſpect to other paſſages. It put me to plead clearing as to what was dark from the Lord, it gave me hope as to the iſſue. 'Theſe thing underſtood not his diſciples at the firſt,—They ſaid therefor, What is this that he ſaith, A little while? We cannot tell what he ſaith.——*But when he had* riſen from the dead, his diſciples remembred that he had ſaid this unto them; And they believed the ſcripture, and the word which Jeſus hath ſaid,' *John* Chapter xii. 16. compared with Chapter xvi. 18. and with the Chapter ii. 22. Then was I made to ſay with the diſciples, Chapter xvi. 29. *Lo, now ſpeakeſt thou plainly*

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plainly, and speakest no Proverb. 3. Where I was not presently clear'd, the Lord gave me subsistence, as it were something to live on till light came, he satisfied me from the word, of the reasons of his expressing himself in the scriptures in parables to the multitude; and he told me, That what he did and said, I knew not now, but encouraged me to hope, that I should *know hereafter*, John xiii. 7. when my need requir'd it 4. He was as good as his word; for when I was alone with him, *he opened* what before was spoken in parables, and while *he opened the scripture*, and discovered my ignorance, he often made my *Heart burn within me.* Luke xxiv. 32. Again, 5. He satisfied me as to many things, that I was not yet *able to bear them;* Mark iv. 33. John xvi. 12, 13. as to others, That it was not for me to know them at present, that the proper season of light as to them, would come when he would shew me plainly of them, and then should I know them, 6. He let me see his wisdom and goodness in training me up to dependence, for opening of *my eyes to see the wonders of* his *law*, Psalm cxix. 18. Job xxxiv. 32. and leading me to importune him that what I knew not he might teach; *John.* xvi. 12, 13. and discovering hereby that I knew but in part, and stood in need of the *spirit* to *guide into all truth*, to bring all to remembrance; 1 *Cor.* xiii. 12. and that it was my duty to *meditate on God's law day and night*, Psalm i. 2. and search the scriptures, and that with much humility, since *the secret of the Lord is with them that fear him, and he* shews *them his covenant*, and he guides *the meek in judgment*, and clearly teaches them *his way.* Psalm xxv. 9, 10, 12, 14.

8. When after this I now read the scriptures, and found not that powerful light shining with that warming, quickening and sparkling glory; 2 *Cor.* ii. 15. yet I found mine eyes opened, and an habitual light planted in my soul, *John* x. 4, 5. whereby I was enabled

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nabled almoſt every where to diſcern the glory of the Lord in ſome meaſure, *Col.* i. 13. and thereby my conſcience was ſecretly overaw'd, 1 *John* ii. 27. and brought even then to regard them as his word; *Cal.* i. 13. being *tranſlated* out *of darkneſs* into light, and illuminated in ſome meaſure in the knowlege of God, his nature, purpoſes, and the tendency of his whole dealings with men; there was hereby a light reflected on the whole ſcripture, and I was ordinarly enabled to diſcern the congruity of all that I read there to thoſe diſcoveries of God, and how worthy of him, and like himſelf every thing was. And by this abiding light, I was capable of diſcerning in the words, diſcoveries of the actings of ſin in grace, a penetration and exactneſs beyond the reach of any, ſave the omniſcient and only wiſe God.

And being thus once in this way quieted as to the truth, in the ſame and other ways of an alike nature, I was daily confirm'd.

CHAP. VIII.

Containing a ſhort account of the iſſue of ſome other temptations wherewith I had been exerciſed, and the relief I got with reſpect to them, from the Lord.

1. I Have above ſhewed, That Satan, who had oft tempted me to pride, when he found it for his intereſt, turned himſelf another way, and made it his work to drive to a baſtard ſort of humility. When I was caught in the thicket of his temptations about the truth of the ſcriptures, and other things of an alike nature, and was uſing means to get my mind relieved; he oft, with much importunity, urged me with this thought, 'To what purpoſe do ye ſeek for 'ſatisfaction, or how can ye be ſo vain, as to expect 'it about theſe things, wherein men of incomparably 'greater reach, abilities, diligence and opportunities 'have,

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have been obliged to remain unsatisfied, and upon that account, have given up with them?' This temptation was often urged with that hellish violence, that I had no spirit left in me by it; I was ready to let my hands hang down, my knees turned feeble, and my mouth was oft at speaking it out, that there was *no hope*, and I went about to make myself despair of any good *fruit* of any *labour* taken, or that could by me be exercised, and laid out under *the sun*.

2. When the Lord made the foregoing discovery of himself to me, the force of this temptation was quite broke, by seeing the truths of God in his own light. But I got not a particular discovery of the weakness of this temptation then, till some time after reading in my ordinary, the three first chapters of the first to the *Corinthians*, the Lord was pleas'd to open mine eyes, and make me understand the weakness of this temptation. The light that then shin'd upon my soul from, and by this portion of scripture, and the satisfaction of soul it gave, as to this temptation, no words can express: Nor can I at this distance of time narrate all that then the Lord made convincingly clear to me from his word. Yet the substance I do remember, and shall represent in the following remarks.

3. *First*, God here represented to me, That his great design in the method of salvation, made choice of by infinite wisdom, was to stain the pride of all glory; that *no flesh might glory in his sight*: But that *he that glories*, should *glory* only *in the Lord*.

4. *Secondly*, The Lord discovered, That a vain ambition to be wise above what God allowed, was the spring and principal part of our apostacy from God; and that ever since Satan first dropt that poison into our natures, it has wrought strongly: *Vain man would be wise*. *The* Jews *ask a sign, and the* Greeks *seek after wisdom*.

5. *Thirdly*, That in order to the attainment of the fore-

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foregoing design, and indeed for the recovery of man, it was plainly necessary, that man's ambition in this matter should be effectually chock'd. This being a principal branch of our corruption if it were not cured, we were not compleatly recovered. This lying in a plain opposition to the design of God, if it were not levelled, this design could not be reached. Hereon it became necessary, That God should *destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.*

6. *Fourthly*, God to vindicate his own wisdom, which was reproached by this vain ambition of man, to fix an eternal blot on this wisdom of man, set up in opposition to it, and effectually discover its vanity in the depth of his wisdom, and holy severity in punishing this ambition, and other wickednesses of vain man, *suffered* for many ages *all nations to walk in their own ways*, and try them, whether they were better than God's ways, whether they could supply the defects which they fondly imagined God at first had made them with, or relieve themselves from the misery their apostacy had brought them under. 'He 'said, I will hide my face from them, I will see what 'their end shall be: For they are a very froward 'generation, children in whom is no faith.' And the event was every way answerable to the expectation and design of divine wisdom and justice, and the desert of the wickedness and folly of men, who made the attempt; for after near four thousand years fruitless endeavours spent, through the wise forbearance of God, *The world by wisdom knew not God.* They in the wisdom of God, quite miss'd the mark, *their foolish minds were darkned, seeking to be wise, they became fools*; and instead of getting their eyes opened to see and know more than God allowed them, they could see nothing but their own nakedness; and so imperfect were their discoveries, that their wisdom suggested to them, that fig-leaves would cure that.

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7. *Fifthly*, After in the wisdom of God, *the world by wisdom knew not God*, after they had spent the time allotted them, for the trial and discovery of the vanity of their own wisdom, with a success answerable to the vanity of the attempt; God in the depth of his compassion, stepp'd in for the relief of mankind; and for a furtherance of the glorious design abovementioned, was pleased to pitch on a way quite opposite to all that the wisdom of foolish man aim'd at. The means he made use of, were not such as man's wisdom would or could expect, prescribe, or approve of. He made not choice of the *enticing words of man's wisdom*, or eloquence, humane eloquence. It was no way suitable to the majesty, truth and sincerity of God, to make choice of that mean art, whereby the affections of weak men are inveigled, and their judgments byassed, and led blind-fold in a subjection to these passions, which they should govern. He made no choice of artificial reasonings, the other eye of human wisdom. It did not become the majesty of God to dispute men into their duty, or a compliance with his will. And albeit he wrought signs to waken the attention of a world drown'd in security, to conciliate respect to his ambassadors, to strengthen the faith of his own, and cut off all seemingly rational pleas for unbelief; yet he choos'd not them, nor did he principally insist on them as the means of converting and recovering the world, not being willing to derogate so far from his word, as to encourage an opinion, that the devil would, and has forwardly propagate, That God's word is not upon its own evidence, without miracles worthy of the acceptation of rational creatures. Nor would he gratifie the unbelieving curiosity of men, who would put God to the drudgery of altering the course of nature, and please their humour on every turn.

8. *Sixthly*, God having rejected all these, made choice of the foolishness of preaching, that is a plain declaration

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declaration of his mind and will in his name, in the 'demonſtration of the ſpirit and power *and* not in 'the enticing words of man's wiſdom,' by perſons commiſſionated for that effect by him. After that in 'the wiſdom of God, the world by wiſdom knew not 'God, it pleaſed God by the fooliſhneſs of preaching, 'to ſave them that believe.' Now this was every way worthy of God. Man was injurious to God by crediting the devil rather than God. The devil ſeem'd to have gain'd a conſiderable advantage, in perſuading man in his integrity to credit him, and diſcredit God. God on the other hand rubb'd ſhame on him by engaging fallen man to reject the devil, and credit him on his bare word: And upon this, to give up with Satan, and all that adhered to him.

9. *Seventhly*, God yet further to manifeſt his deſign, as he made uſe of the fooliſhneſs of preaching, that mean which, though really it is *the wiſdom and power of God*, yet men look on as *fooliſh* and weak; ſo he made choice not of the *Scribes*, the learned, wiſe diſputers to be his ambaſſadors, but of fooliſh, weak, illiterate men, that by *things* which in appearance *are not, he might bring to nought theſe that are.*

10. *Eightly*. In a further congruity to this deſign, God ſaw meet to diſappoint mens expectation and wiſdom as far, with reſpect to the Saviour whom he raiſed up, as the means of diſcovering him. He made choice of a crucified Chriſt, *a man of ſorrows, and acquainted with griefs*, and paſs'd by all the great and high potentates of the earth, and the worldly pomp and grandeur, which men reſpect and dote upon.

11. *Ninthly*, To lay man yet lower, *that the Lord alone might be exalted*, he choſe not ſuch perſons, as the world would have thought ſtood faireſt for mercy: But he choſe the moſt miſerable and contemptible for moſt part. 'Not many wiſe, not many noble, 'not many mighty are called: But God hath choſen

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'the foolish things of this world, to confound the wise, and God hath chosen the weak things of this world, to confound those that are mighty; and base things of this world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are.

12. *Tenthly*, The Lord hereon let me see. 1. That it was to be expected, and was indeed inevitable, that a great opposition should be made to the gospel, and whole revelation of himself in the word. 2. That this opposition was principally to be by pretenders to wisdom, learned men. 3. That their objections should be against all the concernments of the gospel, matter, manner, means, all being open to their expectations. And that therefor it was no wonder to see some stumble at the cross, some at preaching, some at preachers. 4. That their pleas should be very different and various; The *Jews* seeking signs, and the *Greeks* wisdom, according as their different principles and inclinations led them. 5. That it was to be expected, that their objections should be specious, they being suited to the wisdom, the natural apprehensions of all men unrenewed, and not brought to a compliance with the grand design of God. 6. That it was impossible for any man that was not brought to be a fool in his own eyes, to be wise in the matters of God, or to discern and approve of the wisdom of God in this whole matter.

13. Upon this discovery, I was fully satisfied, that though those things were in *the wisdom of God hid from the wise and prudent*, yet *babes* might have a satisfying discovery of them, because it has *pleas'd the father to reveal these things* to them.

14. I was made to see, that this opposition of learned men, and their unsuccessfulness in their enquires were so far from being a just prejudice to the truth of God, that on the contrary, it was a strong confirmation of the truth of religion. Thus, *Out of the eat-*

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er came forth meat, and ſweet out of the ſtrong. While I thought to know this, it was too hard for me. Then went I to the ſanctuary, and there I ſaw their end. Hence I was made to hope, *that* though *my heart and my fleſh ſhould,* and did *fail me, God would be the ſtrength of my heart, and portion for ever,* that he would *guide me by his counſel, and afterwards receive me to glory;* And therefor, *Surely it is good for me to draw near to God, who has not ſaid to the ſeed of Jacob ſeek ye me in vain: He is good to the ſoul that ſeeks him, to them that wait for him. In the mount of the Lord it ſhall be ſeen.*

15. I found frequently that common and much noiſed pretence againſt the moſt important truths of the ſcripture, eſpecially thoſe who are controverted by *Pelagians, Arminians,* and *Socinians,* that they are contrary to reaſon, making conſiderable impreſſion on my mind: But this being rather by fits and ſtarts, than for any fixed tract of time, I ſhall ſhortly point at the ſprings of my relief, from temptations of this ſort.

16. *Firſt,* God had long before I got a full relief, fixed me in a deep, rational conviction of the ſhortneſs of human knowlege, and that there is no truth we receive, whether upon the evidence of metaphiſical, mathematical, or moral principles, or even on the evidence of our ſenſes, againſt which there lay not inſoluble objections on which no man yet thought it reaſonable to queſtion thoſe truths; nor though we would never ſo much, yet could we not for thoſe objections bring our minds to heſitate about many of them. This I was fully ſatisfied about, on the cleareſt conviction of reaſon and experience. And as this was one of the moſt conſiderable fruits of my ſtudies in philoſophy, ſo it was many ways uſeful to me; For, 1, It made me ſee through the vanity of that pretence againſt divine truths, that there ly unanſwerable arguments againſt them. This I thought would not

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shake me, if once I saw sufficient evidence for them. 2. I was brought under a conviction hereby, that it was reasonable to expect more inextricable difficulties about truths supernaturally revealed, than about others because they ly farther out of our reach. 3. When difficulties occurred, I was led rather to suspect my self of ignorance, than the truths of God.

17. *Secondly*, When the Lord gave me the foregoing discovery of himself, he fixed me in the faith, of his incomprehensibility. While he let me see his *back parts*, he convinced me, that I could not *see* his *face*. He let me see, that his *ways are not our ways*: And hereon I durst not any more attempt to measure him, or his ways, by my short line.

18. *Thirdly*, Hereby likewise I was brought to rest quietly in the determination of the word. I took all *to the law and to the testimony*: And where the word clearly interposed its testimony, my soul was now in some measure taught to acquiesce in, and stand to its determination.

19. *Fourthly*, When I found the subtile endeavours of adversaries to prevent any particular testimony, and myself unable at first to disaprove their evasions; I was much relieved by a view of the multiplied testimonies of the word, all running the same way, and declaring as it were with one mouth for the truth.

20. *Fifthly*, When by consulting interpreters, especially Criticks, I found myself rather darkned than cleared about the meaning of particular testimonies; I had recourse to the scope of the words, the plain meaning as it offered itself to view, with a humble dependance upon God for light as to his mind; and hereby found my soul much more satisfied about the meaning of the word, than by the subtile fetches of bold Criticks that are often injurious to truth.

21. *Sixthly*, When for a time by the subtile perversions of scripture testimonies, I could not find the use of them: The analogy of faith stayed my mind

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as to the truth, till I was in case to recover the particular testimonies out of the enemies hand: When the Lord manifested himself from the word to me, he gave me a sweet view of himself and his design, principally aim'd at in the whole revelation he made of himself, and of the sweet and harmonious consent and concurrence of the principal doctrines of the gospel, in promoting that design; and he let me see how the end and the means were so closely linked together, that one of these truths could not be overturned, but almost all the rest must follow its fate: Hereon, whenever any of these truths was controverted, its connexion with the other truths uniformly and plainly attested by the current of the scriptures, presented itself, and my mind was satisfied, it could not fall, without they all fell: This I take to be the analogy of faith; and herein I oft took sanctuary.

22. *Seventhly*, My mind has oft stayed by the concurrent suffrage of the pious in all churches and nations, and ages, witnessed in their particular writings and confessions of faith: I loved to walk in *the footsteps of the flock*, that is, of these of whose piety we had the best security.

23. *Eightly*, The direct opposition, especially of the *Pelagian* notions, to my own experience, and that of all the fearers of God I conversed with, as well as the scriptures, was a very great relief.

24. *Ninthly*, One thing that made me always read *Arminians* and *Socinians* with a just jealousy, was a clear view of their scandalous disingenuity in misrepresenting the opinions they opposed.

25. *Tenthly*, When I seriously viewed the difficulties they urged against the truth, I oft found them caught in the thicket and as deeply fastned and entangled in the same, or other full as great or greater inconvenieniences.

26. *Eleventhly*, The fore mentioned view of the design of the gospel, as represented from the first of the *Corinthians*, was of great use. 27. *Twelfthly*—

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27. *Twelfthly*, God very oft, when I was perplexed about particular ſcriptures, gave me a view of their meaning in his own light, opened them to me; and after him temptations ſpoke not again.

28. Many other things and conſiderations of an alike nature, have been relieving; which, becauſe they are too many and too long to be here narrated I paſs: Theſe mentioned may ſerve for a taſte.

29. I now came to give ſome account of my relief from another temptation, wherewith I have been continually excerciſed from my youth, and yet ſometimes am; and it reſpects death: I have above narrated what a continual bondage I was in *thro' fears of death*, and how early theſe fears began; I ſhall now give ſome account of my relief.

30. *Firſt*, I found the Lord's mercy manifeſted in Chriſt, free me from the *ſpirit of bondage*, and acquaint me in ſome meaſure with that liberty, that is, the attendant of the *ſpirit of adoption*; and hereby all my fears were much weakened.

31. *Secondly*, The Lord by that diſcovery he made of himſelf in Chriſt removed in a great meaſure the grounds wherein I had heretofore feared death moſt, the want of evidence about the reality of things not ſeen, and ſin the ſting of death; and hereon my mind was much eaſed, becauſe I was now in ſome meaſure ſecured againſt both theſe fears.

32. *Thirdly*, The ſtrong power of ſin that I found ſtill remaining, and the diſturbance thence ariſing, made life not deſirable; and a proſpect of riddance by death; and a more ſatisfying diſcovery of the Lord made death, appear more deſirable.

33. *Fourthly*, Whereas a natural averſion to death ſtill continued, and I found ſtill more fear upon a cloſe proſpect of it ariſing in my mind; I was much relieved by the promiſe of the Lord's helping againſt temptation, and engaging for his people, that they ſhould not be tempted *above what they are able to bear*

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but that when the trial comes, he *will provide a way to escape.*

34. *Fifthly*, My faith as to this promise was often strengthned by former experience; particularly, I remember one day travelling from *Edinburgh* to *Leith* and meditating upon death, I was oppressed with fear, when the Lord mercifully suggested this scriptural thought, though not in the scripture words, have you not shrinked formerly under the remote prospect of other trials? And have you not yet been carried honourably and safely thro' them? What reason have you to distrust God as to future trials, who has given *grace* formerly to help in *time of need?* This quieted my mind at the time.

35. *Sixthly*. With respect to this, it has always been very satisfying to consider, that it is no way meet that God should giev us grace before trials come, but that he should keep us humble and dependant by reserving that in his own and hand teach us to submit to his judgment, as to the measure and time of performing his own promises, and giving the necessary supplies of grace.

36. *Seventhly*, Hereon my soul is quieted under all my fears of this trial, in some measure of the faith of this, that the *Lord is a God of judgment*, and that *they are all blessed who wait on him* in the faith of his promises, not doubting either of his faithfulness as to the accomplishment, or judgment as to the right timing and measuring them in proportion to our trials and necessities.

37. *Eightly*, The Lord has often given me, when clouded by this fear, a sweet discovery of the beauty of this disposal that we have promises to live upon, till the trials come, and that when they come, we shall then get accomplishments to live on: *In the mount of the Lord it shall be seen.*

Finally, The experiences of the Lords faithfulness recorded in history, and learned by report, or by my own observation, did oft help to strengthen my faith

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of this and here I rest to this day. I dare not say, I am ready to die; I dare not say I have faith or grace sufficient to carry me through death; I dare not say, I have no fears of death; but this I say, there is grace enough for helping me, laid up in the promise. there is a *throne of grace* to which in our straits we may have recourse: He is *a God of judgment*, who has the disposal, and who will not withold it when it is really the *time of need*.

PART. IV.

Containing some account of his ordination unto the holy ministry, and his conduct therein.

CHAP. I.

Of his being licensed to preach the gospel.

WHen I was under the violent strugglings related in the account of the second part of my life, I had laid by all thoughts of the work of the ministry, It was like hell once, to entertain a thought of preaching to others what I did not believe myself; But now things began to alter, and the Lord led me on to that which I declin'd before; And I find the steps of his providence about me in this matter, do deserve to be remembred by me. 1. My mother did devote me from my childhood, to this work, and oft express'd her desire to *lend me to the Lord* all the days of my life, to serve him in the *Gospel of his Son*: This has oft had its own weight on my spirit. 2. The course of my studies had look'd that way; my education pointed towards that work; which providential determination of my studies, tho' I had no great regard to it at some times; yet on other occasions it had some weight on my spirit, that I durst not rashly turn my thoughts another way. 3. The Lord forcibly, by his providence, did break my design of following the

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ſtudy of philoſophy, by the foregoing exerciſe, of which I have given an account, brought my mind to acquieſce in this diſpenſation, and made philoſophy comparatively diſtaſteful, and it was upon the ſerious review of the temptations moving me to incline that way, made extremely unſavoury. 4. The Lord having thus loos'd my heart from that ſtudy, that for a while did rival it with the ſtudy of divinity; he did alſo, by the foregoing iſſue of my dark exerciſe, remove and take away the principal ſtumbling blocks, and make the ways ſtraight. 5. He further by the diſcovery of his glory in the face of Chriſt, engaged my heart to, and endeared to my ſoul the knowlege of Chriſt, and him crucified. 6. He brought me under a lively ſenſe of that forcible tie that was hereon laid on me, to lay out myſelf in any way that he ſhould call me to be ſerviceable to him, and I was made to think, that I ſhould be the more happy, the more directly my work ſhould look that way. 7. While, like *Peter*, I was muſing ſometimes on theſe things, about the month of *April* or *May* 1698, two miniſters were ſent to my great ſurprize, from the preſbytery of *Kircaldie*, urging me to enter on trials: I did altogether decline the propoſal, becauſe I had no reading, wanted the languages, and had been much diverted from ſtudy, particularly by the foregoing exerciſe, which had filled my thoughts for near a year and an half, and it was not then two years ſince I came from the college. In a word I did anſwer, *I am a child and cannot ſpeak*, Jer. 1. 6. And here I ſtuck ſurpris'd and toſſed with thoughts what this might mean, and whence it was, for I had ſcarce ever look'd near the preſbytery. They preſcrib'd *John.* i. 12. for a text and left me to conſider of it. 8. I found my averſion ſtrong to enter ſo ſoon at leaſt on trials; but ſtill it had ſome weight on my ſpirit, and I did think further of it, and found that the Lords dealings with me of late in the great variety of trials, caſting me

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down, and raising me up again and again, look'd at a preparation for *comforting others with the consolation wherewith I had been comforted*, and sympathizing with them, as having had experience of a great variety of temptations, and I found that by these my little knowlege of the mystery of the gospel received some improvement. 9. The ministers continued to sollicite me, and press home their desire; but while I stood out against their sollicitations, though not without some secret struggle and doubting, whether in so doing I might not be declining duty, I began to observe the Lord raising a storm against me: I began to see the snares of the station I was in, the advantages my corruptions had by it against me: and in a word, the Lord made it out to me, That I behoved to change my station; but I was not hereby cleared to comply with their desire, yet I durst not flatly decline it. About this I was much tossed, *May* 20, 1698. The Lord was taking away some that had been most helpful and encouraging, my inward perplexities grew, and I was not like to have peace in my own mind. 10. While I was in this case, Mr. *Riddel* did *May* 30, come to the *Wemyss*, and after much converse, and many reasonings, charged me to try, and have my thoughts on my text, and then do, or stand off, as the Lord should clear duty, which I did consent to. 11. But after this I still did shift and decline, and could not think of a compliance; and then *December* 28. Provost *Ramsay* wrote earnestly desiring me to take the charge of my lord *Maitland*. This put me to a stand a little, and I was inclin'd to embrace it at first; But on further consideration I was fully clear'd to reject that motion, and so I remain'd in my former strait, crying to the Lord frequently, that he might discover duty. I was fully satisfied that I behoved not to stay there, but yet was averse from the ministry, at least so soon. But that which had well nigh turn'd me quite off, was an express from my friend

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friend and my father's, the worthy Mr. *James Duncan*, urging me in the moſt preſſing terms to take the charge of my lord *Duplin*'s Children, offering what encouragment I pleas'd; my father's deep obligation to that family, and ſeveral other things, carried my inclination ſtrongly toward a compliance: But having at Mr. *Forreſter*'s earneſt deſire, undertaken a homily in the new college, which I was to deliver next week, I took time to conſider of it; and after that I had on *February* 28, 1699, delivered my diſcourſe on *Job* xxviii. 28. I went to viſit my acquaintance worthy Mr. *Sheils*, who did urge me to enter on trials, with that gravity and concern, that had more weight on my ſpirit, than all that had been ſpoken to me. Upon this, and other things that offered themſelves to view, I was fully ſatisfy'd it was duty to lay aſide thoughts of Mr. *Duncan*'s propoſal. 11. The preſbytery of *Kirkaldie March* 16, *anno* 1699, urged me to try a common head, and if I was not after that clear to proceed, promis'd to leave me to my choice; whereupon I conſented, and delivered it *April* 20, when I accepted of a text, and they offered me *Pſalm* cxix. 9. which I delivered *May* 10, and afterward the exerciſe and addition which I delivered before the ſynod that met about Mr. *Inglis*'s affair *May* 23, and thereon took a popular ſermon, being not a little encouraged by Mr. *Sheils*, who ſpoke again ſeriouſly to me after ſermon and exerciſe, which was on *Rom.* viii. 36. My popular ſermon on *Pſalm* lxxiii. 24. which I delivered on *June* 22, and was licenſed then, after I had gone through the uſual trials. 13. As the Lord did, by the formerly mentioned conduct of providence about me, remove my ſcruples, and clear my mind; ſo his countenancing me in my firſt appearances, not only by ſupplying me for the work, but making it ſucceſsful towards the awakning of ſome, and comforting of others, did not a little confirm and encourage me.

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CHAP. II.

On his entering on the Miniſtry at Ceres.

BEing thus licenſed *June* 22, 1699, at *Kirkaldie*, I continued preaching as appointed or deſired every Lord's day, for moſt part, bleſſed be God, not without ſome countenance and ſucceſs. *November* 23, the call of *South-Leith* came to me, where I had preach'd ſome time before. Mr. *Wiſhart* the miniſter, with ſeveral elders, came with it: and *November* 29, a call from the *Eli*, where I alſo had preached, was put in my hand; and much about the ſame time the call of the pariſh of *Ceres* was put in my hand. I took them to conſideration, and gave no manner of hopes to any; I found myſelf in a great ſtrait between *Leith* and *Ceres*, and it was much the greater that both poſts lay not within one province; and ſo there was no judicature equally concerned in both, to whom I might ſubmit; ſo that I was neceſſitated to make a choice myſelf. After ſome endeavours with my own heart, to bring it to a willingneſs to cloſe with either as God ſhould clear up duty, I did ſet myſelf to conſider and ponder reaſons on the one hand and the other; And for *Leith* the following reaſons had weight.

1. *The importance of the poſt, and conſiderableneſs of the charge.*
2. *The unanimity of their call, after they had been long otherwiſe.*
3. *The Collegue was moſt deſirable, and one from whom I might learn much, both as to preaching and diſcipline.*
4. *There was a conſiderable number of Godly in the place.*
5. *I ſhould have the advantage of living in the pres-*

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bytery of Edinburgh *where there is unqueſtion the faireſt occaſion for improvement.*

6. *The Commiſſion's interpoſition on behalf of* Leit *their letter of the date*——

On the other hand, for *Ceres* it was of weight

'1. That the pariſh was conſiderable, had b 'intirely without one of a long time, had been 'vided, and were now harmonious, whereas *L* 'was well ſupplied of one.

'2. That whereas *Leith* lying near *Edinbu* 'where they had the choice of young men, and 'men of weight and activity, and intereſt to ob 'whom they had a mind to; it was otherwiſe 'Ceres.

'3. Where collegues are moſt deſirable, a c 'giate life is not without ſuch difficulties as ſh 'incline one not to run into them without an 'dent call.

'4. I had not enjoy'd time for reading, and c 'not in a town, and that ſo near *Edinburgh*, wh 'the charge was ſo great, have any time for impr 'ment, which I might hope for in the country, 'leaſt in the winter ſeaſon.

'5. The charge was leſs than the half of *L* 'and my body was but weak.

'6. I found my temper ſoft and unmeet for m 'aging the humours of town's people.

'7. I found my beſt friends, whom I had re 'to reſpect, as deſigning nothing but my good, 'of the opinion, That *Ceres* was the more ſuit 'charge.'

Having weighed all, and laid the matter before Lord as I could, I at length came to a reſolutio reject the call of *Leith*, and did, *January* 2, 1 give it up, and cloſe with that of *Ceres*, to the g diſatisfaction of the miniſter and people of *L* who had been at more pains with me then I deſer

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Being thus in some measure clear'd to accept of *Ceres*'s call, that of the *Elt* making no competition, I did enter on trials, and delivered my common head *de Communicatione Idiomatum*, *February* 13. at *Coupar* and my exercise and addition on *Galatians* iii. 9. *March* 19, and *April* 16, I delivered my popular sermon on *Revelation* i. 6. and underwent the other parts of my private trials; and last, on *May* 1, 1700, was ordain'd at *Ceres*, Mr *Alexander Pitcairn* minister at *Kilmeny* preached on *Hebrews* xiii. 17. and sabbath next I began my ministry on *Acts* x. 29. *May* 5, 1700.

CHAP. III.

Of his management in the work of the ministry.

After he was licensed to preach, and before he was ordained to the ministry, on some solemn occasions, he dedicated himself to the service of the Lord with earnest prayer for the suitable endowments whereby he might be fitted for the discharge of that high trust, if it should please God to call him to it. This occurs frequently in his diary whereof take an instance or two in his own words.

April 18, 1700, being the fast in order to *Lesly*'s sacrament, I rose early in the morning; and after some review of my former ways and serious thoughtfulness of the design of the present duty, I did in prayer pour out my soul to God, confessing sins; and I dare not say, but it was with some tender sense of the dishonour done to God, and of the wretch'd unkindness that is in them to God. Original sin imputed and inherent were both heavy, and my particular evils. I did solemnly renew my engagements to the Lord, accepting of Christ according to the gospel-offer and terms, and did endeavour particularly to act faith on him,

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him, with reſpect to the miniſterial endowments, and did devote myſelf to him in that ſervice.

May 1, 1700, being the day of his ordination. This morning I renewed my engagements to God, and accepted of Chriſt upon the goſpel-terms, caſting myſelf over upon him, not only for what belongs to me as a private Chriſtian, but as a miniſter, eyeing his ſtrength for throw bearance in the whole of the work particularly pleading, for his preſence this day; I cannot deny his preſence in ſecret, Mr. *Alexander Pitcairn* miniſter in *Kilmeny* preached the ordination-ſermon on *Hebrews* xiii. 17. Where he inſiſted upon the watchmen's duty; I cannot deny, but my heart was much weighted with the ſenſe of the greatneſs of the work; and after I had anſwered the queſtions put to me concerning my ſoundneſs in the faith, and the ſincerity of my purpoſes in undertaking the office and work of the holy miniſtry, I was ordain'd. *Lord thou knoweſt what my heart's deſire to thee was in the time. O Lord help, and thro' grace I ſhall lay out myſelf for gaining ſinners to thee.*

Being thus entered into the miniſtry, he ſtudied and prepared his ſermons with much ſerious ſecret prayer for divine aſſiſtance and direction in his work, and for a ſucceſsfull bleſſing upon the word, both to himſelf and his hearers.

His practiſe alſo was to review and remark his behaviour, and acquitting himſelf in public duties, as to what aſſiſtance and enlargement he obtained, as to the gravity, ſeriouſneſs, tenderneſs in his own frame, as to his concern for the ſouls of hearers, as to the warming of his affections with the comforts and raviſhing ſweetneſs of divine truths. And when he was remarkably helped, it iſſued in thankſgiving to God, and watching againſt vain pride and ſelf, that that might not rob the Lord of the glory of his free grace. When otherwiſe, it was matter of humiliation to him. Knowing that he was called to watch for ſouls,

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as one that must give an account,' he had the weight of the ministerial charge much upon his spirit: He was therefor at pains to acquaint himself with the spiritual state of the souls of his flock, that he might be the more capable of dealing with them for their edification according to their particular cases. In order thereunto, so far as health and strength did allow, he was diligent in visiting all the families within his parish, in instructing his people by the familiar way of catechising, and in marking their proficiency in the knowlege of the truths of the gospel. At some seasons also, especially when he was about to administer the sacrament of the Lord's supper, he conversed severally with such who were to be admitted unto that holy ordinance; not to bring them unto auricular confessions, but to try what sense they had of serious religion and practical godliness, what efficacy and influence the word of God had upon them, and what fruits of the preached gospel were to be found in them, that accordingly he might deal with their consciences, and rightly divide unto them the word of truth. Take one instance of this in his own words, as they are found written, *July* 8, 1703, when he had laboured about three years in the ministry at *Ceres*.

I've, saith he, spent now about a month in converse with my people, and I observe the few following things.

1. That of three or four hundred persons there were not above forty, who had not at one time or other been in more or less awakened by the word tho' with far the greater part it came no length; whence notwithstanding it follows, 1. That where there is a faithful ministry, it is not like, but most part are at one time or other in so far touch'd, as will be sure to issue in a dreadful aggravation of their guilt in quenching the spirit, and putting out light: For if so many were touch'd, so that they could remember of it, how many moe may have been so, who have not

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not noticed this? 2. The Lord leaves not himself without a witness, ev'n in the bosom of his enemies, whereby he makes them feign submission; he gives the word such *power* as makes them feel that it is *his*, which tends to enhanse their guilt.

2. All who were thus convinc'd, did declare, that any awakenings ever they had, were either under the preachers in the field, or since the revolution. This, whatever may become of the ministers, is a testimony to their way, and says, that they are called of God.

3. The most judicious and ingrain'd malignants, did most frankly declare to me, that till the revolution, they were never touch'd with the word, there was never one that said he was touch'd by the curates but on the contrary, all declared otherwise, and the most zealous that way, were most frank in making undesired confessions by the plain evidence of truth.

4. There has not been one presbyterian minister in the parish since the revolution, whom the Lord has not honoured to awaken many; besides their being helped to beget some through the gospel to a new and lively hope, I conversed with some of whom I have reason to hope good things, even things that accompany salvation, that seem to have been brought in by all the presbyterian ministers, who were there these fifty years bygone.

5. I observe, for which I bless the Lord, that besides not a few, whom the Lord has awakened under my ministry, some there are who seem to promise more than *flowers* even *fruit*. And further a general acknowlegement from most, that the word comes near them daily. Which 1. Makes me asham'd of my own negligence. 2. Adore God's goodness that blesses my weak labours notwithstanding. 3. Encourages me to think that whatever may be amiss, yet I have not *run unsent*.

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6. I obſerve, that it is very hard to judge of the competency of knowlege, in order to admiſſion. And,

7. That knowing people, eſtrang'd from the power of religion, are in the moſt deplorable condition imaginable; for I found it almoſt impoſſible to get ſuch brought to any ſenſe of their caſe.

His miniſterial concern was not confined to his pariſh of *Ceres*, but did extend itſelf to the whole church: And the conſideration of abounding errors and profaneneſs of the time, did fill his heart with heavy and perplexing thoughts; as may be obſerved from the following hints.

Queſt. What is the duty that's in a ſpecial manner called for from this church in this day?

Anſw. 1. Mourning; 'tis a day of abominations.

2. A ſerious endeavour to be rooted, and eſtabliſhed in the truths of religion; for there is an aim to deſtroy the foundations; and temptations to final and total apoſtacy abound.

3. A ſhining goſpel-walk as a teſtimony againſt the horrid profanity of the time.

Herein O! that I might get my ſoul continually exerciſed. Bleſſed ſhall he be at this day who, when the Lord comes, ſhall be found ſo employed. A ſad neglect of thoſe, gives ground to fear terrible things.

One reaſon, why the goſpel is ſo unſucceſsful at this day is, becauſe the ſimplicity of preaching is neglected, a due application of ſcripture is beſt preaching, for confirming which it is remarkable, that though God may make uſe of the words of man in letting into the meaning of it, yet 'tis the very ſcripture word, whereby he ordinarly conveys the comfort or advantage of whatever ſort, *'tis this tool of Gods own framing that works the effect.*

At another time he ſaith, having conſidered the growth of error, my heart is affected and filled with many

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many heavy and perplexing thoughts: I saw, and daily see more and more the growth of *Arminian*, *Pelagian* and *Socinian* errors; this with the growth of Profanity that's visible, gives me a sad prospect of what may be a coming. This observation that follows was strangely fix'd upon my thought.

1. The gospel truth when first published, was pure without the mixture of errors. Yet,

2. When it spread a little, errors quickly were vented to discredit it.

3. Errors in process of time grew; and the further off from the first times of the gospel, the further off from the simplicity and purity.

4. When christianity obtain'd external establishment in the world, then there was a remarkable increase of error.

5. Superstition and error at length overspread, and the Lord must both punish and purge.

6. The way he took to do both, was to give up in the 6th century to a general apostacy, under *Muhomet* in the east, and the *Pope* in the west: Thus all these errors, as it were, run into one, or run together: That thus the churches were sufficiently punished by these two dreadful plagues; and that there was a purgation by them is plain, in that after the reformation, truth broke out with a beaming lustre and much purity: Since that time error has had a second growth; whether the Lord may not take the same method of purging us again by casting all into the furnace, we cannot tell; we must leave it to himself.

Some of the followers of Mrs *Bourignion* having come into his parish, and endeavouring to propogate their opinions under the plausible pretext of singular piety and devotion; he thought fit to guard his people against that infection; a short account whereof he gives in the following words.

April 20th, 1707, This day the Lord directed to straike

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ſtrike at the root of prevailing deluſions: In oppoſition to which I taught.

1. That true holineſs will not admit of leaving out of ſome duties, and that the devotees, while they withdrew from the world, omitted, 1. A teſtimony to the uſefulneſs of the Lord's inſtitutions of worſhip. 2. Uſefulneſs among men. 3 Diligence in their particular calling.

2. That holineſs conſiſts not in a ſtrict obſervance of ſelf deviſed rules, ſuch as many of theirs are.

3. That when men pretend to holineſs in their walk, and neglect the inſtitutions of worſhip; then none can conclude, that in any thing they are influenced by the authority of the Lord Jeſus; for that ſame authority binds to the one as well as the other.

4. That the moſt effectual inducement to obedience, is a conſtant improvement of the blood of Chriſt by faith, and a ſenſe of forgiveneſs kept upon the ſoul. *Lord bear home truth.*

CHAP. IV.

Containing his judgment concerning ſeveral caſes, eſpecially with reſpect unto his own exerciſe and practice.

Concerning times of Trial.

CONcerning fears of falling in times of trial, I was much aſſaulted, and was quieted with the following remarks.

1. Theſe fears of this which diſquiet are a part of that thoughtfulneſs for futurity which is forbidden.

2. Theſe fears are bottom'd on many wild ſuppoſitions, as that I ſhould have ſtrength proportioned to trials before they come, unto trials that may never

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ver come: That they that live upon the promiſes have not a ſure bottom, *&c.*

3. That in 2 *Cor.* i. 9. *We have the ſentence of death in ourſelves, that we may not truſt in ourſelves*, was quieting. But,

4. My great relief was that which has been my life, that promiſe, 1 *Cor.* x. 13. 'There hath no temptation taken you, but ſuch as is common to man: 'But God is faithful, who will not ſuffer you to be 'tempted above that ye are able; but will with the 'temptation alſo make a way to eſcape, that ye may 'be able to bear it;' 'Tis no what I have that makes me promiſe or expect throw-bearance, but what is in Chriſt and in the promiſes.

Of Eternity and Immortality.

I Had ſome ſtrugglings about the belief of eternity and immortality; but was very much quieted, 1. By a clear view that eternity was wrapt up and imply'd in every truth of religion. 2. Eſpecially by much light accompanying that ſcripture, *Wherefor haſt thou made all men in vain?* Pſalm. lxxxix. 47. If there be not eternity, man anſwers no valuable purpoſe with reſpect to God, or with reſpect to himſelf; and ſo is indeed *made in vain*: This did more eſtabliſh my ſoul than ever it had been in this truth, which let me ſee how ſoon God can make unbelief give back, and give peace in believing.

Of Miniſters conſulting People in Miniſterial Duties.

WHile I had occaſion to ſpeak and hear of ſome miniſters, their being ſwayed much by the advice of good people, in dark ſteps of their miniſterial work, I was ſatisfied in the evident clearneſs of the following rules.

1, That it is very dangerous to lay too much ſtreſs

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upon the advice and apprehenſions of the beſt of people as to what may be ſin or duty in matters that belong not to their ſtation; for the promiſe of the ſpirit's teaching belongs not to them as to what may be the duty of the miniſter's ſtation; therefor,

2. It is ſafer to deſire the help of their prayers, that God may according to his promiſe clear us, or diſcover to us what is duty, than to learn them to ſtep out of their ſtations, and adviſe in things that belong not to them.

3. In conſulting with others for light, regard would be had to the different talents of men, and moſt regard ſhould be had in matters of ſoul exerciſe, to thoſe whom the Lord has fitted with endowments that way; In matters of government, moſt regard ſhould be had to thoſe whom the Lord has fitted that way.

4. In judging if ſuch are liklieſt to know the Lord's mind, who walk the moſt cloſly, we would conſider, when we judge of the cloſsneſs of walk, not only what mens walk is, but what their temptations are; for one's walk may be much influenc'd that way, and grace may be more in one in whom it appears not ſo much, than in others who appear to have more, when the one's grace is continually tried with floods of temptations plunging on it, and the other's is free.

Obſerve, Miniſters for moſt part are more ſhaken about the truths of religion, and the foundations, than about their own ſtate; people more about their ſtate than about the truths of religion. Miniſters are helped to clear people, as to what they are ſtraitned about and people are, or may be helpful to miniſters in what they are in the dark about. Thus they mutually excell, and are excelled; to humble both, and keep both in their ſtations.

To

To find Duty in Doubtfull Cases.

I was much refreshed with somewhat that occur'd clearing up a doubt to me, when at a stand which way to chuse.

1. There is ever a byas to one way or other.

2. Seek to get that remov'd, and cry that God may bring your heart to an equal willingness to take either, or neither way.

3. When this is attain'd to, than use reason, and take the most feasible way; and,

4. Cry to him that he may put a stop, if ye be out of the road.

5. If the Lord afford light in any other particular way, use it; but mind to seek light soberly, use it tenderly, and be wary in the application of it.

Of legal Preaching.

I saw the evil of legal preaching, which lies in one of two things or in both; 1. In laying too much stress upon the works of the law, our duties and strength: Or, 2. In pressing evangelical doctrines without an eye to that which is the spring of the church's edification, the spirit of the Lord. Some press to duties, so that they seem to think, that their reasonings are able to enforce a compliance; or at least, they do not take care to keep up upon themselves and hearers, both a constant sense of the contrary, in order to engage in eagerness in dependance upon the spirit of the Lord; This is legal preaching. *O Lord, thou knows how much of it is in this poor church* The gospel's glory is, that it is the ministration of the spirit: The great privilege of believers is, that the Lord *manifests* himself to them, as he does *not to the world*: When he manifests his authority in the command, 'tis then powerful: When he manifests his good-

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goodneſs and truth in the promiſe, 'tis full of ſweetneſs: When he manifeſts his wrath in the threatning, it awes the ſoul: When he manifeſts his glory in the face of Chriſt, 'tis raviſhing, reforming, attracting.

Atheiſm the root of Sin.

TWo things I ſhall note, 1. The Lord gave me a ſweet diſcovery this day in lecture, of the atheiſm of the hearts of men in rejecting the word (notwithſtanding there are moe, and more evident prints of God on it, than on all his other works of creation) becauſe they cannot get through ſome difficulties in it; whereas there are many moe difficulties in the works of God: The light whereby this was ſet home and illuſtrated in particular inſtances, was ſweet. 2. Some days ago, reading *Exod.* ix. and x. chapters, and finding this, *that ye may know that I am God*, frequently repeated, and elſe where in places innumerable, as the end of God's manifeſting himſelf in his word and works; I obſerve from it, that atheiſm is deeply rooted even in the Lord's people, ſeeing they need to be taught this ſo much.

That it is a high attainment in religion to win to know that *God is the Lord*; and to believe that all ſin is reſolvable in darkneſs and unbelief as to this one point, *that God is the Lord*, and conſequently, that all ſin is reducible to atheiſm. Deut. iv. 35.

That the great difficulty which the whole of the divine revelation grapples with, is *Atheiſm*; and that its ſtruggle is to recover man to his firſt impreſſions of a God: This one point comprehends the whole of man's recovery; as *Atheiſm* the whole of man's apoſtacy.

The Lord ſaw meet to bring him through many ſharp trials, and to keep him under much ſoul exer-

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cise in the vicissitudes of discouraging damps, and refreshing revivals upon his own spirit; that in his ministerial station he might from his own experience be the more capable of dealing suitably with others, according to their various cases and conditions: He also studied much a close acquaintance with his own state and frame, and was observant of the Lord's gracious dealings with him, as may be gathered from the following short hints.

July 2d, 1702. The Lord, about this time, giving some what of a revival from a long deadness I think myself concern'd to notice the means by which I obtain'd this benefit; and,

1. It was signally promoted by converse with lively *Christians*: *As iron sharpneth iron, so a man sharpneth the countenance of his friend,* Prov xxvii. 17.

2. By some heavy strokes laid on me, the Lord did chasten me, and, in some measure, *teach me out of his law.*

3. By terrible providences with respect unto the publick, the Lord did awaken me in some measure *Awake sleeper, call on* the name of *thy God.* Jonah. i. 6.

4. The Lord providentially brought unto my hands some papers, containing the exercise of some noted *Christians* wherein I saw how far short I was of others, and also not a few of the causes of my sadly wither'd and decayed case: *For this shall every godly one pray unto thee in a time when thou mayest be found,* Psalm xxxii. 6.

5. By some discovery of the vanity of my sweetest enjoyments: *Therefor I will go and return unto my first husband; for then it was better with me than now,* Hos. ii. 7.

6. By leading me to some subjects which I choos'd for others, wherein my own case was also remarkably touch'd, the Lord did in some measure awaken me: Thus

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Thus while with *David*, I heard only a parable at first, I was quickly told in the end, that I was *the man*.

March 11, 1705, This day I preached on my ordinary, I was far out of order; *Lord pity and shine on me*: At night I was somewhat refreshed in family worship, In meditation on my case, I saw unbelief to be the root of all my misery, and was broken on account of it; I cry'd to the Lord for relief against it, and that he might manifest himself to my soul: *Lord hear*. I was much griev'd with this, that in a time when so many strange evils abound, there would be such a strange stupidity on my spirit, that I could not mourn for the dishonour done to God; I cry'd for a spirit of supplication and repentance.

April 7th, 1705, I was much disorder'd in body this day, and in little case for any work through indisposition, till towards seven at night, and then I was a little relieved, as to bodily disorder, and began to think of preparing for the *sabbath*; and bowing my knees to prayer, I was full of perplexity, the Lord hid himself, my spirit was like to sink, *I complained, and my spirit was overwhelm'd*. I got no relief till after I had made some preparation for the work of the *sabbath*, and then my spirit was refreshed with that scripture, Heb. x. 19, 20. *Having therefor, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh*; which I a little explain'd in my sermon: Hereby I found my mind compos'd; but, *O that it were with me as in months past!*

His Case for some Time.

April 17th, 1705. I was much disordered in body, till towards night, then I began to muse on the state of matters betwixt God and my soul, and find-

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finding, 1. A great withdrawing of influences in duty, in ſecret, and family, and public. 2. Hereon deadneſs following. And, 3. Hereon a languiſhing of all grace: And that, 4. Notwithſtanding many loud calls to diligence, and to aim at more than ordinary nearneſs to God; I hereupon reſolved in the Lord's ſtrength to enquire into the cauſes, and cry for light as to them.

July, 5th, 1705, This morning in prayer, the Lord pointed out further the evil of a neglect of diſtinct exerciſe about the guilt of ſin, I ſhall repreſent the ſweet diſcovery in the following hints.

My caſe was diſcovered, 1. I felt deadneſs. 2. Wearineſs in duty. 3. Averſion following hereon. 4. Deadneſs of ſpirit for ordinary.

Cauſes of preſent Deadneſs.

1. AS to the guilt of ſin, the ſenſe of it impaired. 2. Hereon the diſcoveries of the want of ſpiritual ſtrength, which flows from the diſtinct obſervation of ſins weakn'd hereon. 3. The ſenſe of darkneſs likewiſe impair'd. 4. Hereon the trade with Chriſt for light, forgiveneſs and ſtrength, decayed. 5. This trade being the great mean of endearing Chriſt, and the ſweetneſs of theſe communications being that which keeps up livelineſs in duty; all theſe evils follow on the want of it. *Bleſs, bleſs the Lord, O my ſoul.*

Relief.

July 19th, 1705, This day the Lord ſhin'd on me in duty, my heart was much compos'd, ſatisfied, and refreſh'd, and in ſome meaſure made to hope for a revival. *Glory, glory, glory to free grace in Chriſt.*

July, 20th, 1705, This day I was much refreſh'd

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with a view of the glory of the Lord Jesus in the ordinances: My soul was sweetned with a sense of his love, warmed and composed in preaching upon *Philip.* iii. 3.

February, 24th 1706. Being the Lord's day, and he being to preach, his case he relates thus. In the morning I was sore shaken about the truths of God, but came to peace as to what I was to speak in three things. Lord, thou hast fully satisfied me as to the utter vanity and unsatisfactoriness of all other courses to satisfaction, as to our great concerns, besides that reveal'd in the gospel.

Lord, thou hast fully satisfied me, that supposing the truth of the gospel, there is a plenary, and full security as to all that I can desire, with respect to time and eternity in it.

Lord, thou hast given me that full and rational evidence for the truth of the gospel, far beyond what would in other things fully satisfie me; and therefor it must only be the wretched unbelief of my heart that keeps me hesitating here. I will look for faith to the author of it. Of these three I am so fix'd, that no power of temptation has been able to shake me.

All my doubtings flow from unbelief's power, that will not be suppress'd without an overpouring sense of divine authority. I preached, and was helped in publick worship, being strengthned in body, and sweetned in spirit.

December, 5th, 1706, Meditation on his taking a journey from his own house, before the dawning of the day.

What a different case am I in now, from what I was a little while ago? then I was in a pleasant habitation, surrounded with wife, children, conveniencies; in a habitation well illuminated with pleasant light, whereby I saw my enjoyments, discerned the pleasantness of them, and their suitableness. I had necessaries, quiet of mind, and opportunity to retire to my closet,

to

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to converse with God, wherewith I was refreshed.

But what a change do I now find! I am engaged in a journey, my way is dark, I find it cold. Now when I turn thoughtful, I fear every where, fear *where no fear is!* Now use and custom turn me secure, and I fear not where there is fear, I see no danger, and begin to conclude, there is none.

Have I not here a view of man's state in innocency, and his state when fallen?

But what a change do I find! Light begins to appear! Had I never seen it, I should have had no notion of it! What a surprise is this? When did it begin? How did it grow? Where were my senses? Did not I look on, and yet I cannot see, and cannot tell how it began, nor whence! 'So is every one that is born of the spirit.'

But sure it is, one thing I know, whereas I saw nothing, *now I see*; I see where I am, what is near about me; I see where there is hazard, and where there is safety in the way I am in; but what is at a distance I yet perceive not: The first dawning of saving light is not perceivable in its rise, in its progress, but unquestionable in its effects, and gives a view of the state I am at present in.

But a new scene appears, light grows, I see at a distance, 'but men appear as trees,' pleasant trees, delightful fields, men suitable to me, and friends appear as monsters seen with an imperfect light, my fears are quickned: And is it not so with young converts?

Light still increases, it grows, every new degree is inconceivable, and we have no notion of the discovery it makes. What before was dark, was frightful, is now pleasant and agreeable. Imperfect views of the best things, give but mis-shappen notions; light increasing satisfies as to them. *Eye hath not seen*, Isa. lxiv. 4.

Truly light is sweet, even before the sun is seen, light is great, and is pleasant, makes the way pleas-

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ant, and gives pleasant discoveries; but it cannot be without sense told or conceived, what satisfactory discoveries, what quickning warmth the noon-day's sun affords.

Solemn self-examination.

January, 11th, 1708, In the morning I arose greatly indispos'd with a looseness, but somewhat relieved before I went to church; yet immediately after sermons, seiz'd with a vomiting. Lord teach and lead me to some suitable improvement.

Queries to be considered as to my private case.

'1. Are daily sins, sins of infirmity, searched, observed, weighted, mourned for?

'2. Is there care taken to exercise faith distinctly in order to pardon of them?

'3. Is peace taken, when not powerfully by the Lord spoken?

'4. Does the impression of the necessity and excellency of Christ's blood decay?

'5. Are the experiences of its use and efficacy distinct as before?

'6, Am I formal in worship, duties secret, private, craving blessing to meat, returning thanks, prayer, meditation, and reading, *&c.*

'7. Is there due care of educating my family?

'8. Are rods observed, and suitably improven?

'9. Is there due concern for the flock? And singleness and diligence in ministerial duties, prayer for the flock, visiting the sick, *&c.*

'10. Is there sympathy with afflicted saints and churches?

'11. Are the sins of the day mourned for?

'12. Is the voice of the rod heard calling to, 1. Deniedness to relations, the dearest, 2. Deniedness

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to

to the world. 3. To life. 4. Preparation for death. 5. Spirituality in duty.'

January, 1709. In secret I look'd up to God, and reviewed the state of my soul for the last year since *January* 12, 1708. These queries had not been, alas! suitably regarded as they should.

2. Another year added, under many new calls to repentance and reformation, is not suitably improven.

3. Is not this the design of present indisposition to rebuke for this?

4. Ah! the power of remaining sin and enmity against duty appearing in diverting from secret duties, indisposition for them, and for spirituality of mind, meditation, self-examination, prayer, reading the word, and liveliness in them.

5. Is it not a rebuke for failures as to faithfulness in my station, that I'm now put to silence?

6. Is there not a call, if the Lord spare, to give myself wholly to the duties of my general and particular calling?

7. May not this indisposition be a check from prosecuting scholastick studies, and invite to apply myself to a continuation of my experiences.

Mercies I noticed this last year.

1. OUtward. 1. Tho' the Lord has chastised sore, yet he has spar'd. 2. When my work did call for it, about my own and others sacraments, I was strangely strengthned. 3. The Lord gives some prospect as to an issue of the confusions of my worldly affairs. And here, 1. Not all at once; this might tempt me to depend no more, or turn slack. 2. Not till the Lord had long exercised with difficulties; this serves to humble and keep sober. 3. Least all this

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should not do, he holds the rod over my head. O the goodness, mercy and wisdom of God!

2. As to my soul's case, 1. The Lord kept from despondency, though the distemper I labour under fosters that evil, yet I was kept from solicitousness as to events. 2. The Lord kept from being altogether secure and inconcern'd, and kept up a desire of divine teaching while I was chastned. 3. I have been kept composed, and in a watching frame, tho' much under hiding. 4. He has not altogether ceased to be a reprover. 5. Sometimes I have had some blinks of his countenance, and hopes as to the issue. 6. Some evidences of more than ordinary providence about me and my concerns.

As to my family, 1. The Lord has preserved us. 2. God has increased it. 3. God has directed to servants sober and concerned; and however slowly we move, which I desire to lament before the Lord, yet we are desiring to look the same way as to our eternal concerns, at least, there is none venting any thing of a dislike to either truth or Godliness in my family. 'Blessed be God for these. Lord forgive unthankfulness. Above all, blessed be God for the gospel.

If the Lord spare me to labour among this people, the following truths offered in meditation as most suitable to my case and theirs.

1. In the gospel there is the most sweet, honourable, profitable, suitable, and in all respects, satisfying offer and proposal made, 'A marriage with the king's son,' &c.

2. In the event the generality of them to whom this is made, even the more sober that are not among 'the remnant that use the servants despitefully, reject it, will not come, but make excuses.'

3 An undue regard to things, in their own place lawful, is that which gives rise to this ill entertainment among the sober sort of people, at least, this is that whereby they countenance themselves in

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that infidelity, which otherwiſe without bluſhing they could not continue in, 'I have married a wife, I have bought a yoke of oxen, a field,' *&c.*

4. In times of proſperity, or when the church is under no preſent trial, even the godly may decay and turn ſecure, fall from *firſt love*, and with the fooliſh virgins *ſleep*.

5. The riſe of this evil is to be carefully diſcovered; 1. Remainders of enmity. 2. Change of condition, with the want of judgment how to give every duty its own place and time, ſo that one may neither juſtle out another, nor drive to a careleſs management, doing this, without leaving the other undone. 3. The cunning of Satan enforcing one duty to a neglect of another, as in Chriſt's temptation.

This night I got ſuch a view of my guilt, that nothing could have kept from diſpondency, but a view of that grace that cannot be meaſured, but is beſt conceived by that aſtoniſhing evidence of it, *Rom.* viii. 32. 'He that ſpared not his own ſon, but delivered 'him up for us all, how ſhall he not with him alſo 'freely give us all things?' In the view whereof I deſire to live and die, and ſpend eternity.

At night I was much refreſhed in converſe about ſome of theſe things.

Clouds return after the rain: This in time of a ſore fit of ſickneſs impreſſed me. 'Lord keep from ſecurity, mind, pity. Lord thou knows my frame.

His health was much broken for ſome years before his death, and ſomewhat of his exerciſe in ſickneſs may be learned from the following inſtance.

October 12, 1709, I was ſeized with a violent flux, attended with painful grippings, in three days time I was brought to the gates of death; but it pleaſed the Lord to bleſs the means that were uſed, and it began to abate.

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OBSERVES.

THE cauſes of the Lord's contending were many, all reducible to this one, woful remiſſneſs in the tenor of my walk, and neglect to ſtir up myſelf *to take hold of God* in the lively ſpiritual attendance on the Lord in all the ways of his appointment.

2. I found myſelf on the approach of the trouble, at a great loſs, the Lord hid himſelf, the ſpirit breathed not on the promiſes; all was dark.

3. I had a multitude of preſſures my worldly buſineſs, my wife's condition with a child in her belly; there was no place as to theſe things, but to roll them over on the Lord. That which weighted me moſt, was, concern about my ſoul's ſtate. As to this I obſerve.

4. That tho' I found not that comfortable evidence of it, that ſometime I have done, yet I durſt not quit this hold, *That the Lord had made with me an everlaſting covenant,* &c

2 Sam. xxxiii, 5.

And though many challenges from all hands ſurrounded me, I ſtood reſolved to throw myſelf on free redeeming love, and to venture my ſurviving wife and children on the Lord's tender mercies.

5. As to my trouble, God keeped me, 1. Submiſſive, juſtifying the Lord without repining at my circumſtances, 2. He brought me off ſollicitude about events in a great meaſure, and to commit the diſpoſal to the Lord, crying for a removal of any averſion to the Lord's will.

6. As to my work, tho' I wanted not heavy challenges, eſpecially as to the want of ſecret wreſtling, and that frequency in it, for the ſucceſs of the word among my people, and their ſalvation; yet it was refreſhing, (though I durſt not truſt in any thing but ſovereign grace) that I durſt ſay in the ſight of God, without

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without heart condemning, 1. That I was concern'd to know the truth. 2. That I durst not vent my own conceits. 3. Nor did I keep back what might be profitable. 4. I preached what I resolved to venture my own soul on. And that, 5. I desired to preach home to consciences.

CHAP. V.

Of his marriage and conduct in his family.

Mr Halyburton *had begun this head in the following Words.*

'THis being also a considerable change in my lot, and God's providence being to be remarked, as in other things so in this, whereabout he is particularly concern'd, 'a good wife *being* from the Lord, who sets the sollitary in families,' I shall notice some things here.

1. At the same time the Lord did convince me, that it was not meet I should be alone; he also clearly convinced me, 'that a prudent wife is from the Lord;' and herefor I looked and cried to, and waited on the Lord for direction, with that eminent fredom, assistance, and preparation of heart, as gave me some ground to hope, that he would incline his ear to hear.

2. My great difficulty was to the way whereby I might know his mind as to the person whom I was to chuse and fix upon. The command, *be not unequally yoked* together *with unbelievers*, in the strictest sense, was powerfully impress'd upon my soul, in so much, that no prospect of outward advantages whatsomever could have swayed me to make choice of one whom I thought void of the fear of God. But whether in my choice to proceed upon the information and testimony of godly persons, and concurring providences justifying their testimony, and clearing the way;

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or whether personal and particular acquaintance were not previously necessary, was my strait.

3. I inclin'd to think this last necessary, which did, whatever pretences it was supported withal, proceed from too much of a dependance on my own understanding, and that join'd with a distrust of the providence of God; which was the begining of my mistake.

4. The narrowness of my acquaintance, which was confined to a very few of that sex, increased my strait, and had a considerable influence into the wrong choice I made. The person I pitched on wanted not several things which I did dislike; yet she appearing to be more suitable than any of whom I had acquaintance particularly; and falling at that time under some unusual concern about religion, which she did impart to me, it looked like a providential clearing of the way, and ground to hope the removal of what I disliked in her walk; upon which I did too hastily proceed in the proposal.

5. I durst never absolutely pray for success, but had great freedom and liberty in pleading that the Lord would direct; and that if it were not for my spiritual advantage, it might be effectually crushed, and that my way might be hedged in.

Mean while, this gentlewoman carried on an Intrigue with another, to whom she was clandestinely married, and thereby, in the good providence of God, Mr *Halyburton* was fairly disengaged. And being thus happily disappointed in this, he sought direction to God in reference to a design of marriage with another: And also set apart some time expresly to this purpose. An account whereof follows, as it was found written by himself.

December 13, 1700. This forenoon I set apart for prayer; and being to address God in reference to my proposal of marriage with *J. W.* I did judge it suitable that I should begin the work with some in-

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quiry into my own ſtate, knowing that one unacquainted with Chriſt has no reaſon to expect an acceptance in prayer. Therefor, after ſome ſerious application to God in prayer for the aſſiſtance of his ſpirit, to make a true diſcovery of the ſtate of my ſoul, I found it as follows.

With Reſpect to God.

1. UNder a full conviction, that, *life is in his favour*, Pſalm. xxx. 5. nay his *loving kindneſs is better than life*, Pſalm lxiii. 3.

2. The like conviction I was under, that any intereſt in this favour, admittance to, or acceptance with this God, is utterly impoſſible, without reſpect had to a mediator. God being one that will by no means *clear the guilty*, I being guilty; God being holy, I unholy; *God a conſuming fire*, and I one, in reſpect of ſin, meet to be devoured: I cannot *ſee God* without a mediator, *and live*.

3. That God out of meer love, without regard to any thing in ſinners, has been pleas'd to chooſe, furniſh, and ſend into the world the Lord Jeſus Chriſt, as the mediator, thro' whom ſinners might be accepted of him.

With Reſpect to Chriſt.

NOtwithſtanding the frequent and lamentable prevalency of ſin againſt light, againſt reſolutions, vows, engagements, ſtrivings, and prayers; yet I muſt ſay, that no alteration of my condition has ever been able to ſhake from under a conviction of the following particulars, ſince the Lord firſt convinced.

1. That the Lord Jeſus Chriſt is ſuch a ſaviour, as became the grace, mercy, love, wiſdom, holineſs, righteouſneſs, juſtice and power of God to provide; and

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and on the other hand, such a saviour, as became sinners needs, their desires, and therefor deserves their acceptance, as fit, suitable, sufficient 'to save all that come to God through him,' and that even 'to the uttermost,' his blood being able to 'cleanse from all sin,' and the spirit sufficient to 'lead unto all truth.' God knows what heart refreshing sweetness I found in a view of the glory of God's wisdom, holiness, power, &c. in the face of Jesus Christ.

2. That I do need him in all his offices; No time, either when things did go ill or better as to my sense, durst I, for my soul, think of parting his offices; God knows that my heart was as much reconcil'd to his kingly as to his priestly office; and that it would for ever damp and sink me, were it not that he has a power, whereby he can captivate *every thought to the obedience* of himself? His reign, God knows, I desire.

3. I dare appeal to the *searcher of hearts*, that 'tis my desire above all things to *be found in him*, &c. and never doth sin reduce me to Phil. iii. 9. 10. that pass, that I dare admitt a thought of the insufficiency of this way of salvation to save me, or of having recourse to any other, or of abandoning this; but the more that sin prevails, the more I see the excellency, sufficiency, suitableness, and indispensible necessity of this way of salvation, and of my adherence to it, rejecting all others.

4. All my hope as to freedom from that darkness, which is my burden, is from Christ's prophetical office: and my hope of freedom from the guilt, pollution and power of sin, and acceptation with God, arises from his priestly and kingly offices. In one word, I have no hopes of any mercy in time or eternity, but only through him; 'tis through him I expect all, from the least drop of water, to the immense riches of glory.

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As to the Law.

NOtwithſtanding my frequent breaches of it, I dare take God to witneſs, That

1. I count all his *commandments, concerning all things to be right.*

2. That I deſire inward, univerſal conformity to them all without reſerve, and that in their ſpiritual meaning and extent, as reaching all thoughts, words and actions, and even the moſt minute circumſtances of theſe.

3. That I would not deſire any alteration in any of his laws, but on the contrary, do ſee the greateſt excellency in thoſe of them, which croſs my inclinations moſt; which,

4. Occaſions at all times, when not under the immediate violent influence and hurry of ſome impetuous temptation, an habitual and ſtrong deſire of conformity to God's law; my heart ever breathing with the pſalmiſt, 'O! that my ways were directed to keep thy ſtatutes.'

5. Since the commencement of this affair, particularly I have ſeen a peculiar beauty in the law, as exemplified in the life of our Lord, who 'fulfill'd all righteouſneſs,' doing always the things that pleaſed the father, and more particularly in his abſolute and illimitted ſubmiſſions to the divine will, even in thoſe things which did croſs the natural inclination of his innocent nature. And tho' at ſometimes I could ſcarce reach this ſubmiſſion, in reference to this affair; Yet, 1. I would be made ſubmiſſive. 2. I look upon it as exceedingly amiable. 3. I deſire it, and condemn my ſelf, in as far as I come ſhort of it.

6. God knows, I deſire 'to hate every evil way,' and would be free from every ſin.

As to my frame and ſucceſs, I can ſay, I thought it iſſued in calmneſs and compoſure; and as to this affair

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affair, contrary to my positive resolution, I was carried out to be more peremptory than usual, as to the success tho' under fears of a refusal; yea, tho' I had my spirit in a more submissive frame, yet now I was more peremptory as to the event, than when my heart was most eagerly set upon the thing.

January 17, 1701, This day was set apart by *J. W.* and me, at parting, to be kept in order to our obtaining a blessing upon our marriage.

In the morning I began this day with prayer, wherein I did endeavour to trace back sin to my very infancy, and found the Lord countenancing me, by bringing sin to remembrance. Lord, I have been in all sin; not one of thy commands but I have broken, and that almost in all instances, save that I have been kept from the outward acts, and no thanks to me that it is so; for, Lord, thou knows it was only thy restraining grace that kept me from any sin. O! how ignorant are they of their own natures, or else of how far different natures from mine, are they, that deny original sin; it may be some of them had they been acquaint with my way and manner from my youth, would have been apt to think me of a good nature, and not given to ill; but O how ignorant are they who think so! though I had not the ensnaring influence of bad company to draw me aside, yet without temptation I was inclin'd to sin, and that against nature's light, very early. Whatever others speak of their good natures, Lord, I must own mine sinful, and that all 'the imaginations of the thoughts of my heart have been only evil' from my youth up. When I look at my face in the glass of thy holy law, Lord, how black is it? Nothing but sin, where-ever I set mine eye.

The Lord helped me to confess sin, and did thereby give a fresh sight of the need of Christ in all his offices, of his excellency, sufficiency and suitableness; and drew out my soul solemnly to accept of him, renouncing all other ways of salvation devoting, my-

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self in my station as a minister to him, waiting for, and expecting from him (according to his most gracious promise and office as the prince exalted to give gifts to men) such supplies of gifts and grace, as are needful for my faithful acquittance in the discharge of that office. Likewise I did solemnly devote myself in this new relation I was to enter in, to him, pleading, that he would not contend with either of us for the sins of our single life, that he would make us holy, and grant us to walk before him, and that he would bless us with all the comforts of a married state, fitting us every way for one another.

In my second address to God by prayer, the Lord gave me much sweetness and enlargement, in reference to that particular, for which I set apart this day, 'blest be God for his spirit's directing what to pray for, and assisting in praying; I hope this shall be comfortable: When he prepares the heart to pray, he inclines the ear to hear.'

I looked on it as a part of the duty of the day, to search into my state: and after serious application to God for his *spirit*, that *searches the deep things of God* to assist me, I pitched on the following evidences of the Lord's gracious work upon me.

1. The Lord has given me by his spirit some discovery of my sin; and here the spirit has been,

1. Particular; he has fix'd upon innumerable particular sins of different sorts, fixing mine eye upon time, place and circumstances.

2. He has been very full, letting me see myself guilty of all sin; this day he took me to all the commands, and did clearly lay before me innumerable breaches of every one.

3. He has discovered to me the sins of all the different periods of my life, infancy, child-hood, and youth.

4. He has discovered to me spiritual evils, selfishness, pride, unbelief and aversion from God.

5. He has given me a broad sight of the sin of my nature,

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nature, as the rooto f all theſe things, an amazing diſcovery of its enmity to God, of its propenſity to every ſin, of its impotency and averſion to every good thing, of the utter impoſſibility that ever it ſhould lead me to any thing that's really good.

6. The Lord has diſcovered the guilt and hatefulneſs of thoſe ſins, ſo that I have been made to loath my ſelf on account of them.

2. The Lord has diſcovered to me the vanity of all thoſe reliefs which nature leads to, and that firſt, as to the guilt of ſin, he has made me ſee, that my duties cannot ſave, and I hope he has taken me off from reſting upon them; For,

1. Under diſquietments occaſioned by ſin, nothing, ſave Chriſt, could quiet me; duties have rather increaſed than allayed it, when look'd to.

2. The Lord when I have been moſt aſſiſted in duties, took ſuch care to guard me againſt this, that he then always opened *mine eyes* to ſee a world of ſin in them. And here,

3. I have been made with as much concern to deſire to be ſaved from my beſt duties, as ever I was from my worſt ſins. And,

4. The Lord from the diſcoveries he made to me of my hearts inclining to lay ſome ſtreſs, at ſometimes upon duties when ſpiritually performed has ſtirred up in my ſoul a jealouſy of my heart in this particular.

2. As to the power of ſin, by manifold ſad experiences, I found it too hard for my prayers, vows, tears, reſolutions, *&c*, ſo oft has this been felt, that I have been brought to an utter deſpair of relief this way.

3. The Lord has been pleaſed to determine my heart to chuſe the way of ſalvation revealed in the goſpel, thro' faith's acceptance of, and reſting on Chriſt Jeſus for wiſdom, righteouſneſs, ſanctification

1. *As*

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and redemption: this the Lord brought me to approve of,

1. *As the only way of obtaining these things.*
2. *As a way full of admirable wisdom.*
3. *As a way full of wonderful love.*
4. *As a way of great peace and security to sinners.*
5. *As a way suited to give glory to God.*
6. *As a way suited to honour Christ.*
7. *As a way suited to honour the spirit of God.*
8. *As a way suited to honour the law.*

Now in all these particulars, I thought this way incomparable; and my approbation of it was evident in that I found.

1. Every day my detestation of all other ways to increase.

2. I found every day the necessity of this way. And,

3. I found, that the more I looked at it, the more I lov'd it, and admired it, as full of all things that can make it desireable.

4. I found in myself an approbation of the law, and holiness of God in it. I am now satisfied, that the law is holy, just, good and spiritual. *The carnal mind is enmity against God, is not subject to the law of God, neither can be.* But blessed be God, that enmity I once had at the law of God, is removed.

Evidences of that Enmity.

I Found in my mind a stated dislike at spiritual-mindedness, and at the law's enjoining it.

2. I had a complacency in being freed from all attendance upon duty.

3. I would fain have had some of God's law altered &c.

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Evidences of its Removal.

1. THe Lord did remarkably reconcile my heart to these laws, which formerly I would gladly have had alter'd, so that I would not have these by any taken away. And this is the stronger proof, in regard that, 1. I find these sins deeply rooted in my nature, which these laws do cross. 2. I have manifold temptations to them. 3. I have it to regrete, that I am too oft overcome by them.

2. When I fear hell and damnation on account of my breaches of the law, yet God knows this never occasions such dislike, as fear of offending him; see *Rom.* vii. 10, 11, 12.

3. I do desire no alteration, no change to be made of the law; God knows, I would have my heart brought to it, and not it to my heart.

4. I find a constant shame and self-loathing for short-coming, and want of Conformity to it, and that in these instances, wherein none, save God and my own conscience, are witnesses.

5. I find extraordinary satisfaction, when any degree of conformity to it is attain'd.

6. The ordinary and serious breathing of my soul, is such as that of the psalmist's in the cxix, *Psalm* throughout.

Upon these grounds I do conclude, that the Lord has wrought *faith* in me, and therefore will save me, and compleat what concerns me; and because he has determined me to choose him, therefor I dare call him, *my God, my Saviour, my Sanctifier.* The Lord did this day help to plead for strength against sin; and *my God will hear me*: I have reason when I *have done all*, to say, I have done nothing, *I cannot serve the Lord.*

In the beginning of this affair in *March* 1700, I was confident to meet with a disapointment, I was resol-

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ved to quit it, and did so for some time: God by one means or other broke all my projects to turn away; he kept me intent in observing providences, he gave an opportunity, directed to means I had not thought on, and prevented my fears as to those whom I thought most opposite.

After I had the greatest prospect of encouragement, I met with discouragments, and then encouragement when least expected.

I have been kept off means, kept low as to thoughts of myself, and kept in dependance on God as to the issue.

The thoughts of which things made me with much sweetness promise good at the hand of God.

In prosecution of his purpose, he was married at *Edinburgh January* 23, 1701.

As God blessed him with children, it was his constant practise to devote them to the Lord: He was much in prayer for his family submitting all his and their concerns to the divine disposal as to life, health, *&c.* But most earnest was he for their souls eternal welfare; an instance hereof follows.

March 1705, *An account of my exercise, with respect to my youngest child's soul's state, a girl of eleven months old, represented in a few remarks.*

1. WHen two years ago my son died surprisingly in the birth, I was much concern'd in desiring some satisfaction as to his eternal state, but obtained no particular promise at that time, save only, 1. That I was made to bless God, that I had no ground to fear the worst, as I might have had if he had been come to age, 2. I was made to look to the extensive promise of the covenant that is *to us and our children.* 3. I had peace in this, that I had devoted him to the Lord as soon as I found him to live in the belly.

2. When this child fell into a languishing sickness, and death began evidently to be threatned, I was put to more close exercise about her eternal state.

3. I was some times much enlarged in her behalf, but was unwilling to rest here, but humbly desired, That the Lord would give me some ground from the word to hope as to her.

4. That I might not be wanting in the use of the means of the Lord's appointment, I consulted books, and the experience of such of the Lord's people as I had access to, to see what I might expect, but found no satisfaction; yet I resolv'd to *wait on the Lord*, and cried to him.

When I cry'd to him, I found for a considerable time no answer, but heavy challenges, 1. For not observing returns by the word as I should have done, 2. For not seeking more this way, and resting too easily without this. 3. For not studying the word so much as I should: Thus the Lord dealt with me as with *Israel*: Judges vi. 7.——10. When they cry'd, before he sent deliverance, he sent a reproof.

6. The Lord further to humble me, tryfted me with several afflictions, my wife's frailty and my own.

7. When I was in this distress, *I cry'd to the Lord*, and in prayer he *relieved me* by that passage, Mark, x. 13.——16. 'Suffer little children to come unto me;' as to which I remark, 1. While I was in prayer crying for mercy to the child it was then suggested. And, 2. The Lord let me see in it, that it was the parents who brought their children to Christ, desirous of his blessing of them. 3. The disciples were against Christ's taking notice of them, or putting any particular mark of respect on them. 4. But Christ rebuked them and said, 'suffer little children to come unto me, and forbid them not.' Though the disciples would not have us to expect any evidence of the Lord's special love to youngones, yet the Lord is of another mind.

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5. The Lord approv'd of the parents bringing, and bleſſed the children. 6. Here the Lord enlarged me, helped me to rely on him, that he would put his hand on the child and bleſs her, and hereby quieted my ſoul, and filled me with thankfulneſs; and I was reliev'd as to the child that is gone, and this that is dying: 'Bleſs, bleſs, bleſs the Lord, O my ſoul; he prepares the heart *to pray, and he will* incline the ear to hear. Remember the word on which thou cauſedſt me to hope.'

April, 11, The child died: 'Bleſſed be God, I have had a child to give at his call, and bleſſed be the Lord that he helped to give her willingly.'

Another inſtance at the death of his ſon *George*, *March* 23, 1712, The Lord's day, a day *to be remembred* by me, a day wholly ſpent in prayer and praiſe, an introduction to life: 'O my ſoul, never forget what this day I felt, I reached. My ſoul had ſmiles that almoſt waſted nature.' My kind colleague and I prayed alternately: 'Oh ſuch a ſweet day!' About half an hour after ſabbath, my child, after a ſharp conflict 'twixt nature and the diſeaſe, ſlept pleaſantly in Jeſus, to whom pleaſantly he was oft given.

Mercies and grounds of hope.

1. THE Lord from the begining fix'd the eye on himſelf, and kept ſubmiſſive and dependent as to the child.

2. In the entry, the Lord brought the diſeaſe pleaſantly on; gave him aſtoniſhing patience, when for ſeveral days and nights he ſlept none.

3. The Lord gave warning by this, that though the child, I doubt, ſcarce knew his mother's name or mine before, but named us always, and only father and mother; in his ſickneſs, when aſked who we were? He anſwered, *Thomas Halyburton* and *Jan-*

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Watſon; Here the relation was diſown'd, which ſtruck me at the firſt, and I thought the relation was loos'd. His mother one day aſked him, why he called her ſo? But he returned no anſwer. 4. I aſk'd him ſome days after he took it, *George*, would you be well and live, or die and go to heaven? I expected a child's anſwer; but he readily, and more readily than was conſiſtent with his uſual way of ſpeaking, ſaid, *I will go to heaven* I had herein ſome check for not being ſerious enough in the queſtion; and his death I expected.

4. I had all this winter been extraordinary helped in crying for mercy to the children; and any blinks I had, and looſing of my bonds, was when I did point prayer this way; oft got I freedom to throw them on ſovereign grace, oft to ſpeak to them directly from the word at night, and never more than about a month before this, from *Jacob*'s laſt word's: I thought now God was to take a trial in the tendereſt point, whether I ſhould ſtand to it, and hold by the oft repeated reſignation.

6. I could not find freedom in ſeeking the child's life, but much in crying for mercy to him, and *a token for good*.

7. When he firſt fell ill, the burden was great on my ſpirit, till that night after my kind collegue, and I had communed with much weight about the preſent ſtate of the church and of religion in this place: concern for the Lord's intereſt got far the aſcendant in my heart, and my own deareſt concerns ſunk; and from that time the Lord ſcattered clouds, and comforted me, as to my preſent weighty concern for the child; and that, 1. In giving me enlargement to bleſs him, that I had no poſitive grounds to call in queſtion his ſtate. Again, 2. The Lord gave me to lay ſtreſs on his command of bringing little ones to him; nay, he cauſed me to hope on that word, and and on the reach of the promiſe to children. 3. The nearer to his end, the more loos'd I was from him, the

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the more chearful my reſignation, ſubmiſſion, and humble confidence, refreſhing, purifying and quickning my ſpirit. 4. The Lord led both me and others to expreſs confidence, we would not avoid it. My kind collegue and I ſpent the whole day in prayer with and for him; and he in his turn, praying juſt when the child was dying, even could not hold ſhort of this, *We deſire to believe, we hope, nay, we are confident he is entring unto glory.* 5. Whereas he had been free of the fighting and roving for forty eight hours before his death, he came to have ſome little ſtruggles at laſt, tho' without contortions; I was put to cry for pity as to this, and that as a token for good, and was heard. 6. That ſame grace that *prepared the heart* to pray, *inclin'd the ear to hear*, kept the ſoul chearfully to reſignation, and not only compos'd, but ſweetned our ſpirits; ſo that before his death, prayers were well nigh made up of praiſes, and he was ſet off with thanſgiving.

CHAP. VI.

Of his entring upon the profeſſion of divinity.

THE place of profeſſor of divinity in the new college in the univerſity of St. *Andrews* being vacant, a propoſal was once and again made to Mr. *Halyburton*, of procuring him a patent for that poſt; but he gave no encouragment to it, reſolving to be no way the diſpoſer of his own lot. And in *December* 1709, being advertiſed, that her majeſty's patent was granted in his favours, he ſaid, *Lord cruſh it, if it is not for thy glory.* Herein I have peace, that I had no hand in it.

The queen's patent being expede, the college thereupon applied unto the preſbytery of *Coupar*, for getting Mr. *Halyburton* looſed from his paſtoral relation to the pariſh of *Ceres*, in order to his being ſettled profeſſor

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ſeſſor in divinity in St. *Andrews*: But that reverend judicatory did in *February* 1710, refer the affair to the provincial ſynod of *Fife*, which was to meet at St. *Andrews* in *April* thereafter; and the matter being gravely debated before the ſynod, and the people of *Ceres* fully heard in what they had to ſay; the deſire of the college upon her majeſty's patent was granted without a contradictory vote.

Upon the whole, Mr, *Halyburton* had the following reflections.

As to this affair, *it ſeems to be of the Lord*: For,

1. The firſt riſe of it was without any thing ſo much as a *thought* in me.

2. The Lord croſſed all other attempts, and diſappointed other proſpects which they had to others.

3. The Lord kept my ſpirit, and held me ſo by the hand, that I durſt give no inſinuation or encouragement that way.

4. The deſires of many that feared the Lord run this way.

5. The Lord laid his hand on me, and therein ſeem'd to ſay, I was not like to be able for the work in the preſent large congregation.

6. As the Lord began it with me, ſo he did carry it on, over obſtructions remarkably enough.

7. I had no reaſon to doubt the ſingleneſs of any concerned, and who acted in it.

8. When I began to compare the tract of the Lord's dealing with me, and the courſe of my ſtudies, I could not deny, that there might be ſomething in it.

9. My people, whenever the matter appeared, began to faint.

10. Their conſciences were affected with the preponderating evidence of the reaſons as was mine; tho' inclination lay croſs.

11. The Lord condeſcended to bring the matter to a deciſion of the moſt competent judicatory.

12. The Lord condeſcended to clear me as to ſub-

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miſſion-

miſſion, 1. By that which I reſolved, after ſerious eying the Lord. *viz.* That ſince there was a preſent harmony betwixt me and the congregation, I ſhould go as far as they inclin'd. 2. This being propos'd in a full meeting, (*viz*, of the elders) they all unanimouſly declar'd they deſign'd to acquieſce in the ſentence of the ſynod. 3. It was my deſire to the Lord, that there might be ſome evidence of the Lord attending the determination; and I dare not deny, but that even beyond expectation, to the conviction of all my own people, there was, 1. Evidently a great weight on the ſpirits of the members about light. 2. The Lord was remarkably with Mr *Hog*, who prayed before the vote. 3. When I retired, I cried to the Lord, that if the matter was not for his glory, he might put a remarkable ſtop to it: If it was, that he might carry it on in a way, that might give evidence of himſelf. 4. The ſynod inverted the courſe of the rolls, caſting St. *Andrew's* and *Coupar* laſt, that two preſbyteries, that were not intereſted, might be firſt. 5. There was not one contradictory vote; only the preſbetery of *Coupar* forbore to vote, becauſe they could not vote againſt the tranſportation, and would not irritate the pariſh. 6. When all this was intimated, it was done with a convincing light by Mr *Grierſon* the moderator *pro tempore*. *The will of the Lord be done.* I had peace and compoſure in my own mind, the Lord condeſcending even beyond expectation. 'Now Lord fit for what thou doſt evidently call to.'

Upon *April* 26th, 1710, He was by the principal of the new college admitted profeſſor of divinity there; and delivered his inaugural diſcourſe in confutation of an atheiſtical pamphlet, intituled, *epiſtola Archimedis ad regem Gelonem.*

Being admitted profeſſor, he enjoyed not much ſound health in the exerciſe of that office: For in the beginning of *April* 1711. He was ſuddenly ſeized with a dangerous pleuriſie, which obliged his phyſicians

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to take from him a vaſt quantity of blood: And tho' he was relieved of that diſeaſe, yet he never fully recovered his former ſtrength by reaſon of the indiſpoſition of his ſtomach, and frequent vomiting, which prevented the regular ſupply of blood for the nouriſhment of his body. Hereupon enſued, in the following winter a coldneſs, ſwelling and ſtiffneſs in his legs, with frequent and exceſſively painful cramps. But beſides his bodily indiſpoſition, the grievances of the church of *Scotland*, did not a little add to his trouble. His ſpirit was much weighted with the melancholly news of the toleration, and reſtoring the power of preſentations unto patrons; and no leſs with the impoſing of the oath of abjuration upon miniſters, from the apprehenſions he had of the ſad effects that might follow upon their different ſentiments about the lawfulneſs of that oath. He freely declared his own opinion in the meeting of the ſynod at St. *Andrews*, *April* 1712. And in conferences of the preſbytery upon that matter. He adviſed, that miniſters, after all due means of information, ſhould act according to their light. But what he eſpecially endeavoured to inculcate, as he had acceſs, was, that the difference among them about the meaning of an expreſſion in that oath, gave no juſt ground for any alienation of affection, or for diviſion and ſeparation, either among miniſters or people.

An account of ſome of the laſt words of the Reverend Mr. Thomas Halyburton *profeſſor of Divinty in St.* Andrews *on death-bed*, September——1712.

W*Edneſday September* 17th, when a friend came and aſked him in the morning, how he had reſt-

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reſted the bygone night? He anſwered, not well; and told, he had this night been ſore toſſed with the thoughts of eternity; but ſaid he, I dare not ſay they were diſtracting. My evidences are much clouded indeed. I have been thinking on * *terribilia Dei*, and all that's difficult in death to a ſaint. All my enemies have been round about me I have had a great conflict and faith like to fail. O! that I may be kept now in this laſt trial, that's enſuing, from being an offence to his people.

* i. e. The terrible things of GOD.

Afternoon, when ſome of his brethren came in to viſit him, he ſaid to them, I'm but young, and have little experience; but this death-bed now makes me old; and therefor I uſe the freedom to exhort you to faithfulneſs in the Lord's work. Ye will never repent this. He is a good maſter; I have always found him ſo; if I had a thouſand lives, I would think them all too little to imploy in his ſervice.

All this whole day, and ſome days proceeding, he was under a cloud and diſertion.

September 18, When a friend returned to aſk him, how he was in the morning; he broke ſilence with theſe words, O what a terrible conflict had I yeſterday! But now I can ſay *I have fought the good fight, I have kept the faith.* Now he has filled my mouth with a 'new ſong, Jehovah-jireth, in the mount of the Lord, *&c.* Praiſe, praiſe is comely for the upright.' Shortly I ſhall get another ſight of God than ever I had, and be more meet to praiſe him than ever. O the thoughts of an incarnate God are ſweet and raviſhing! And O! how do I wonder at myſelf, that I do not love him more, that I do not admire him more O that I could honour him! What a wonder that I enjoy ſuch compoſure under all my bodily trouble, and in view of approaching death! O what a mercy that I have the uſe of my reaſon till I have declared his goodneſs to me!

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To

To his wife he said, he came to me 'in the third watch of the night walking upon the waters,' and he said to me, I am 'Alpha and Omega, the beginning and the end, I was dead and am alive, and live for evermore, and have the keys of hell and death;' and added, *he still'd the tempest*, and O there's a sweet calm in my soul!

Thereafter, when desired to be tender of his health, he said, I'll strive to last as long as I can, and I'll get my rest ere it be long. I have no more to do with my time, but to * *teap* it out for the glory of God.

* i.e. spend it thriftily and piece-meal.

Then he said, 'I'll see my redeemer stand on the earth' at the last day; but I hope to see him before that, the *Lamb in the midst of the throne*, O it will be a † *bony* company, 'The spirits of just men made perfect, and Jesus the mediator of the covenat!' O for grace, grace, to be patient to the end. Then he desir'd a minister to pray.

† beautiful.

After prayer, he call'd for a little water to wash his eyes, and said I hope to get them washen, and made like dove's eyes; and then farewell sin, farewell sorrow.

In a little, when taking some refreshment, he said, ye see I am eating heartily here. I get sleep from him, and I get food and drink from him, and I'll get himself. 'My heart and my flesh fails: But God is the strength of my heart and my portion for ever, *&c.* but we have need of patience.'

When one said, keep the light of the window from him, it may hurt his eyes: He said 'truly light is sweet, and a pleasant thing to behold the sun,' the sun of righteousness, O brave light, where 'the lamb is the light of that temple! We cannot have a conception of it now; 'eye has not seen, nor ear heard, *&c.*

Seeing his youngest child, he caused bring her to him, and said, *Mady*, my dear, 'the Lord bless you; the

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the God of your father, and of my father bleſs you; the God that fed me all my life, the angel that redeemed me from all evil bleſs you,' and the reſt, and be your portion. That's a goodly heritage, better than if I had crowns and ſcepters to leave you. My child I got you from him, and I give you to him again.

To his wife, he ſaid, my dear encourage your ſelf in the Lord; he'll keep you, tho' you even come among enemies hands; ſurely he'll cauſe the enemy to treat you well. And then declaring his willingneſs to part with deareſt relations, he ſaid, this is the practiſe of religion, ſirs; this is a practical part of religion to make uſe of it when we come to the pinch: This is a leſſon of practical divinity.

When the phyſician came in, he ſaid, is my pulſe weak doctor? *Anſ.* Yes; but I have ſeen it as weak. Then he ſaid, doctor, as to this piece of work, you're near an end with it. I wiſh you may lay it to heart; it'll come to your door too: And 'tis a buſineſs of great moment to die like a chriſtian: And 'tis a rarity. Chriſt himſelf has told us, that 'there are but few that ſhall be ſaved,' even among them who are called outwardly. I wiſh the Lord himſelf may ſhew you kindneſs. The greateſt kindneſs I am now capable to ſhew you, is to commend ſerious religion to you. There is a reality in religion, doctor; this is an age that hath loſt the ſenſe of it. 'He has not ſaid to the houſe of Jacob, ſeek ye my face in vain.' Atheiſts will ſee one day, whether it be ſo or not.

I bleſs God I was educated by godly parents in the principles of the church of *Scotland*: I bleſs him, that when I came to riper years, I did on mature deliberation make them my choice: I bleſs the Lord I have been helped ever ſince to adhere to them without wavering: I bleſs him, I have ſeen, that holineſs yields peace and comfort in proſperity and adverſity: What ſhould I ſeek more, or deſire more to give evidence of the reality of it? Therefor, 'I'm not aſhamed

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of

of the gospel of Christ; because 'tis the power of God to salvation to every one that believeth.' I'm so far from altering my thoughts of religion by reason of the present contempt thrown on it, and opposition made to it, that this endears it the more to me.

As to the simplicity of gospel-worship, many must have gaudy pomp now a days in worship; 'tis an evidence of the decay of religion; for when folk want the power and spirituality of it, they must have something to please the carnal heart. This is my sense of it; and 'tis *the words of truth and soberness*; and I speak as being shortly to appear in judgment; and hope to *give an account of this with joy*, as a part of the *testimony of Jesus*.

Well doctor, the Lord be with you, and persuade you to be in earnest. I return you thanks for your diligence. Is my pulse low? *Anf.* Yes. He replied, I am very well pleased. I would have been content to have been away long ere now. I found my spirits failling. 'Tis but a few strokes moe, and *victory, victory* for evermore, thro' the *captain of our salvation*.

After a pause, he said, every one that is in Christ Jesus must be a *new creature*; he must have union with Christ, and a new nature; That's the ground work of religion. The christian religion is little understood by the most part of us.———

O the gospel of Christ, how purely was it preached in this place, when I was at the university! though I found not the sweetness in the time, when I heard others preach on these subjects, I found it since; and it has fallen on me like showers on the mown grass. verily there's a reality in religion: Few have the lively impressions of it.

Now get acquaintance with God, the little acquaintance I have had with God within these two days, has been better than ten thousand times the pains I have all my life been at about religion. 'Tis good to have him to go to, when we are turning our

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face to the wall: He's known for a refuge in the palaces of Zion, a very present help in trouble.

O there's a strange hardness in the heart of man! I believe there are few men come to age, but, when they see others dying, have a conviction that they most die, and yet are not duly affected with it. 'Tis like one rising *from the dead*, what they meet with. 'But they have *Moses* and the prophets; if they 'will not hear them, neither would they hear, though 'one should rise from the dead.' We must have an ear from God before we can hear. 'Ye hear not my words, *says Christ*, because ye are not of God. *However*, whether folk will hear, or whether they will forbear,' 'tis our duty, whom the Lord has employed to preach his gospel, to speak *his word*: And when we are dead and rotten, what we speak of his word in the name of the Lord, it will take hold of them.

We must have patience to wait till he come. 'Yet 'a little while, and he that shall come, will come, 'and will not tarry.; *and till he come* the just shall 'live by faith: But if any man draw back *says the* 'Lord, my soul shall have no pleasure in him.' To point once heaven-ward, and then *draw back*, is a dangerous thing.

We are foolish creatures, we would have all the trial at our disposal, and limit the Lord as to the circumstances of our trial, Why should I complain of a little trouble in lying on the bed? Blest be God, there's an everlasting rest. Yea, Christ hath perfumed a bed of languishing, and a grave; he has unsting'd death.

To some at another time, he said, enemies in this place will be insulting over me, but I am not afraid of that; but that which fills me with fears, is a misimproven gospel in St. *Andrews*. St. *Andrews* has sinned against as clear gospel-light as ever shone in the isle of *Britain*. I remember, when I was at the college,

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O how much of God was there in the preached gospel! I had my part in the misimprovement of it.

Afterwards to his children he said, my bairns, I have nothing to say to you, but be seekers of God, *fulfil my joy*. Ah! that I was so long a beginning to seek God; and yet I was touched with convictions that God was seeking me ere I arrived at the years of some of you.

To his eldest child he said, ay, *Margaret*, you seem sometimes to have convictions, beware of them, they are the most dangerous things that ever you meddled with; for if you seek not God, each of them is God's messenger; and if you despise God's messenger he will be avenged on you. My bird, seek the Lord, and be your mother's comfort.

In the forenoon, to a gentlewoman he said, madam, I wait for the supplies of the spirit of the Lord Jesus, whereby I may be able to finish my course with joy. I began a text at *Ceres*, being his farewel sermon, and smilling, said, I sticked it, I went not through with it. When I came to St. *Andrews*, I began where I left at *Ceres*, 'I go bound to Jerusalem,' &c. *Acts*, xx. 22, 23. The point I past was, 'Ministers may have a clear call to work in a place, 'even where they have the certain prospect of difficulties, and winnowing trials;' which I discoursed here. I was very clear of God's calling me hither, come of it what will, whether I signify any thing or not. What would befal me I did not know, I had a very dark prospect, 'specially from this place, that had so much despised gospel-light; and that when he was taking away his servants here, it made me tremble to think that wrath was coming, and that I could do nothing to hold it off; I can signify nothing. The Lord help, I wish for *Jerusalem's peace* and joy.

I have nothing to do with my life, but yet to reap it, that I may lay it out for my God, and good my com-

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common. What had I been if the grace of God had not been revealed in the gospel! He has *brought life and immortality to light*, One said, keep your grips to the last; Satan is busy. He answered, I have had trial of it already. O! sober, sober religion is necessary. I was often stealing from the Lord; but blast be his name, he made me lay it down again with shame, and to cry, *Not I*, &c. 1 *Cor*, xv. 10. I was ay fear'd in public on that account.

He caused read one of Mr. *Rutherford's* letters, and thereafter said, that's a book I would recommend to you all; there's more practical religion in that letter, than in a book of large volumes. viz. to Mr. John Mein, 139th letter

To a minister that came in he said, I'm lying waiting for the salvation of God; who said, mind what I spoke to you anent Mr. *Anderson*, how gracious the Lord had been to him, taking him away before these heart-breaking providences that have fallen out since. He reply'd, I know there's a better end of it; the cause that's down will not bide down; I said it, I'll venture my soul on it: *Say to Zion, thy God reigneth.* Kings and ministers of state, that build their state on the ruins of *Zion*, they and their buildings shall be ruined and perish, and their memorial with them. One said, if the Lord would spare you, it would be a mercy to the place; the apostle says, Phil. i. 23, 24. *to abide in the flesh*, &c. he answered, What can a poor wretch signify? I'll tell you, brother, what I have thought year and day, I'm no prophet, I pretend to know nothing but what the word of God leads to, my thoughts of taking off the servants of God at this time, are, I fear 'tis coming to that, that there's no stop to be put to the overflowing scourge; there's like to be a general overflowing consumption running over not only this, but all the reformed churches. Sovereignity I will not limit.

Afterward one was shewing the difficulty we would

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have, while in the body, with indwelling corruption. He answered, I oft find it; but the Lord has relieved me: I found this same night, even after the Lord gave relief, I found indwelling sin shewing a great deal of strength. One said, you know while you're in the body, that will not be quite taken away; a perfect seperation from it we are not to expect here. He added, this we *know, that when he shall appear we shall be like him,* This has been made a sweet word to me the last night.

After a little interuption, he said, in the day when I was in my distress, and brought to the foot of mount *Sinai, the mount that might be touched,* (it was a sensible thing, but by divine appointment it might not be touched) and when I came to the *blackness and darkness,* and heard the crashing of thunder, *&c.* I was standing trembling, wishing I had never been. While I was waiting for my sentence, he brought me *to mount Zion, and to the blood of sprinkling,* &c. that view gave my mind rest.

To the apothecary he said, the Lord is upholding me. The Lord shew you mercy; study religion in the beginning of your years; mind, if you come to be handled as I am, without it you can have no comfort; I give you this as a solemn warning, if you come to be hardned by the frequent sights of persons in my circumstances, you may come to be hardned for ever, and your conscience never be sensible more.

To three ministers in the place he said, my dear brethren ye're all there that are in the town, except my dear collegue, and I have sent for him: Dear brethren; it is not from any confidence in myself, but out of a sincere love to you, and from what I myself have felt, that for your encouragement I presume to say, when the Lord helped to diligence in studying and meditating, I found him then remarkably shining upon me, and testifying his approbation of a sin-

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a ſincere mint. 'There is nothing to be had with a ſlack hand.'——

Then to one of them lately entered into the miniſtry he ſaid, your entry into the miniſtry is like to fall in an evil day; there's one thing for your encouragement, you have a call; The times will make hard work to you in this place; but that that makes your work the harder, is, this peoples being hardned under a long tract of pure goſpel ordinances. However, be faithful, and God will ſtrengthen to his own work. I will not ſay, ye'll get things brought to what you would have; but I'll tell you, I have one thought, and I abide by it, if miniſters ply their work, they cannot, 'tis true, bring perſons to the Lord, but they may make their conſciences, nill they will they, ſpeak for the Lord.

Then continuing his diſcourſe to the miniſters, he ſaid, now, brethren, give diligence; for the Lord's ſake ply your work, *hold faſt what ye have.* I muſt have a word to my brethren, 'tis on my heart, I'm young, but I'm near the end of my life, and that makes me old. It becomes me to take advice from you. However, 'tis only to exhort to diligence in the *common ſalvation.* I repent I did not more, but I have peace in it, that what I did, I did it in ſincerity; he accepts of the *mite.* It was the delight of my heart to preach the goſpel, and it made me ſometimes neglect a frail body. I ever thought, if I could contribute to the ſaving of a ſoul, it would be a ſtar, a crown, and a glorious crown. I know this was the thing I aim'd at; I deſired to decreaſe, that the bridegroom might increaſe, and to be nothing, that he might be all; and I rejoice in his highneſs. When one ſaid, ſo great attainments might be comfortable to him now. He replyed, I lay no ſtreſs thereon; the thing I rejoice in is, that his grace enabled me to this. Well brethren this is encouragement to you to try and go farther. Alas, I have gone no length; but

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I would fain have gone farther: *The hand of the diligent makes rich.* Much ſtudy, much prayer, temptations alſo, and diſtinct outgates from temptations are uſeful helps. I was fond enough of books, but I muſt ſay in the courſe of my miniſtry, what the Lord let me ſee of my ill heart, and what was neceſſary againſt it, was more ſteadable to me than all my books. One ſaid, that was to believe, and therefor to ſpeak. He replyed, the Lord help me to honour him; I deſire no more but to honour him here and hereafter. O that I had the tongues of men and angels to praiſe him! I hope, I hope in a little to get will to anſwer duty, and ſkill and ability to anſwer will. O to be helped ſo, and to fear always. One ſaid, bleſt is he that feareth always, and even under manifeſtations and diſcoveries of God; 'He that ſtands let him take heed leaſt he fall.' He ſaid, ſobriety, ſobriety, would fall in a little if he withdraw; but do not ſtumble, ſirs, tho' I ſhould be ſhaken, the foundations ſtand ſure.

When adviſed to lie quiet a little, he ſaid, whereon ſhould a man beſtow his laſt breath, but in commending the Lord Jeſus Chriſt, God clothed in our nature, dying for our ſins? 'It pleaſed the Lord to bruiſe him, *&c.* One ſaid, the Lord hath ſaid, 'I will have mercy and not ſacrifice;' and preſſed him to be tender of his body. He anſwered, O but my heart is full! And then deſiring a miniſter to pray, he ſaid, pray that God may have pity on a weak thing that's not able to bear much in the conflict.

After prayer, when the miniſters we retiring, he ſaid, well, my brethren, mind me. I deſire to be thankful for what I have. I do not deſire to want you long.

Thereafter to a miniſters wife he ſaid, I recommend to you the fear of the Lord; I know you have a huſband to direct you; I know you're the ſeed of the righteous; but neither of theſe will avail. Make

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it your buſineſs to grow in practical acquaintance with *him*, and encourage yourſelf in the Lord: I fear the time is coming that it ſhall be ſaid, 'Bleſt are the breaſts that gave no ſuck, and the womb that never bare.' I fear heavy trials are haſtning on.

To two miniſters who came from the country to viſit him he ſaid, brethren, I'll only ſay this, we have need to take care with the great apoſtle, 'leſt when we preach Chriſt to others, we be caſtaways;' if it be ſo, we have need to fear; happy is the man that fears always. Be diligent in preaching the goſpel. I perſume in this caſe I'm in, to ſuggeſt this advice, that it may not only be your care to be diligent in compoſing ſermons, but above all ſcan your own hearts, and make uſe of what diſcoveries you get there, to enable you to dive into conſciences, to awaken hypocrites, and to ſeparate the precious from the vile; and to do it with that accuracy and caution as not to *make ſad the hearts of thoſe God has made glad*. That's the great point in religion, and in the management of your miniſtry, that you may obtain the teſtimony of the great ſhepherd when he ſhall appear. Now 'tis like I may not be far from the concluſion of my work. As to the work of the miniſtry, it was my deliberate choice; were my days lengthned out much more, and days as troubleſome as they are like to be, I would rather be a contemned miniſter of God than the greateſt prince on earth. I preached the goſpel of Chriſt with pleaſure, and I loved it; for my own ſoul's ſalvation was upon it; and ſince I lay down, I have not changed thoughts about it. I commend it to you all, to make it your buſineſs to double your diligence; there may be hard conflicts. You have a proſpect of difficulties between you and the grave; we are all good untried: But we have need to have *on the whole armour of God to watch and be ſober*.

One of them ſaid, I would gladly hear the profeſ-

ſor's mind of the oath. He anſwered, as to the matter of the oath, *Let every one be fully perſwaded in his own mind.* As theſe who are clear, ſhould guard againſt every thing that may endanger the peace of this church: So likewiſe others who are not clear, cannot get over difficulties, and cannot in conſcience and duty comply; they are bound in conſcience not only to abſtain from ſeparating, but laboriouſly to convince their people that it ſtrikes at the root of church-communion. If miniſters go on in ſeparating courſes, the reſult of it will be, people will be taken up with the public and forget private religion. Whoever they are that do ſo, they will have an acceſſion to this. We ſhall have people running about ſeeking to have their ears gratified, that love not the power of godlineſs: We'll get a public religion in the room of real godlineſs. I love their perſons that differ from me, and I value what I ſee of God in them; but I'm 'to call no man maſter but Chriſt.'

With reſpect to the difference that is like to enſue among miniſters, with the greateſt earneſtneſs I ſay, my dear brethren in the Lord Jeſus, if difference fall in, difference is a hot thing, there muſt be condeſcendence, forbearance, and tenderneſs; we muſt not fly at the ball. Whatever apprehenſions I have of the conſequence of ſome miniſters not acting conſcientiouſly, and running preaching in ſuch a ſtrain as may do hurt, yet I would ſpeak tenderly, and act tenderly toward them; and let there be much of the forbearance and meekneſs that's in Jeſus; follow peace, peace is worth much; wounding our church among her enemies is ſad. I would not have a hand in wounding the church of *Scotland* for a world: Wounding her at this day is a ſtabbing her under the fifth rib. Thir things are weighting to me now upon the view of eternity: For *let my right hand forget her cunning, if I preſer not Jeruſalem to my chief joy.* For my *brethren*, for her *peace* and conſtitution

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I'll pray. The great evil this day that is like to be our *bane*, nay *ruin* and undoing, is, that there's a coldneſs and indifferency that has crept on, an untenderneſs in the courſe of our walk, that gives a great advantage to our enemies, we do not maintain the teſtimony of God in a humble tender way, in ſuch a day as this, when many are running from God. It ſeems to be a principle now with many, how far they may go and not be ruined, that's to go to the brink of deſtruction; but the chriſtian rule is to ſtand at a diſtance. Now the Lord help you. Pray that I may be helped to honour God in life and death; there's much reaſon to bleſs him. O to bear it out and ſtand the trial thankfully: O what ground of thankfulneſs have I!

To his ſucceſſor in the pariſh he was tranſported from, he ſaid, I have this to ſay, as to my congregation, that people were my choice; with much peace and pleaſure I preached as I could, tho' not as I ſhould, the goſpel of Jeſus Chriſt; though in all things I own myſelf to have ſinned exceedingly before the Lord, yet I have peace that I aim'd with concern at leading them to the Lord Jeſus; and another foundation can no man lay: I hope you'll build on that ſame foundation, as you will, in that way ſave your own ſoul, ſo 'tis the way to ſave them that hear you. From experience I can ſay, that the purſuing this ſincerly, is the way to ſalvation. Signify to them, that, if it pleaſe the Lord to take me away, I die rejoicing in the faith and profeſſion of what I oft preached to them under a low ſtate of body; and without this I could have no relief. I would have my folk underſtand, that that goſpel which I recommend to them, if it is not receiv'd, it'll be a witneſs againſt them. His ſucceſſor ſaid, I'm perſuaded you have ſeals to your miniſtry in that pariſh. He anſwered, we are like our maſter, *ſet for the fall and riſing again of many*. Though we can reach no more, if we are faith-

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faithful, they *shall know that a prophet has been among them.*

To one that came in to him, he said, *learn to die.* 'Tis rare to die as a christian, the most part think there is no more to do, but to lay down their heads and die: This is even as one would cover his face and leap over a rock into the sea.

To a gentlewoman he said, I may cry, *shame on me*, and *woes me*, that began not sooner, and run not faster; for the Lord's way is as *silver tried.* We should never, in matters of eternal moment, chuse a way that we'll rue of again. I will not detain you, you'll have your uncle, he'll be a good friend to you; follow his advice, and such persons as he, follow their example. In a word, follow the example of Jesus Christ, and be conversant with the word: be careful not only in reading the word, you may soon tire of that; but cry for the spirit of the Lord, to quicken it, and then ye'll be with it as the child that cannot live without the breasts. Be diligent in attending the ordinances. The Lord bless you. As for me, for any thing I see I am dying: But I die, I bless his name, in the way that I have hitherto chosen deliberately, and I have no ground to complain. Commend me to all friends. Carry this commission alongs; what I say to one, I say to all, seek the Lord. And all I have to seek, is, that I may stand to it.

To a private christian he said, seek the Lord, and be real in religion, content not yourself with the form of it; a mere profession will not do the turn; this will be but the shell without the kernel; but they that are sincere, shall inherit the crown. Let not the scorn and contempt that's cast on religion, cause you give up with it. 'Tis not in vain to seek the Lord, you have found it. The scriptures of truth are a contemned book by men; but they are able to make you wise unto salvation; beware of casting out with them, and throwing them by as an useless book; but con-

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converſe with them, and ye'll find your account in them: All the books of the world could not have been in that ſtead, that ſince yeſterday they have been to me. Chuſe good company; beware of ill company, hold at a diſtance from it; ſeek, that God may guide you into religious company, and improve it; folk by whom ye may learn ſomething, and that without learning any thing that may be hurtful. Ye have a ſad *jet* of gentry round about here; take heed ye be not drawn off your feet. This is a friends advice; 'tis meet for me in my circumſtances, eſpecially to give, and meet for you to receive.

After a little ſtop, he ſaid, I'll only tell you one difference there is this day between my caſe and the caſe of many in the world; the courſe I have followed weakly, has been at leaſt to join with them that are on God's ſide: Now 'tis come to a puſh, and I have peace; I always wiſh'd to have God for my God, and the *heritage of his choſen*, But they that walk contrary to God, and forſake him, I have ſeen them frequently, when they were come to a pinch, cry then, 'O ſhame upon the way I have been in.'

In the night time, to ſome preſent he ſaid, do ye obſerve this growing weakneſs of my eyes? Anſwer, No. He reply'd, yea, but I know it is ſo; now that's a prognoſtick of a change. If he ſhut eyes, he'll open eyes, eyes no more to behold vanity: But I ſhall behold him in righteouſneſs, and when I awake, I ſhall be ſatisfied with his likeneſs.

Thereafter he ſaid, if this be the day of the ending of my conflict, I would deſire, even humbly to ſeek of the Lord, that he would of his great mercy condeſcend to be tender to one that loves his appearance; that as he has dealt wonderfully and condeſcendingly with me, ſo he may even deal tenderly to the end, in looſing the pins of my tabernacle, and that I may be helped to honour God by a compos'd reſignation into his hand. O religion, and the glory

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of it, in this degenerate age, has been much on my heart; and he has said, them that honour me, I will honour, I was willing through his grace to have born reproach; if my adversary had written a book, I would have taken and bound it as a glory.

Finding some sweat on his face, he said, I fancy that's an indication of a greater change. I can compose my self, I bless his name. I wot not how it comes to pass, that a body, that has met with so much of God, should be so unthankful as in the least to doubt him about the rest. O what an evil *heart of unbelief*, cursed unbelief, and cursed self have I. O how has God honoured me! O that I should yet have such an enemy in my bosom, as an *evil heart*.

He caused read 1 Thes. i. 4. and v. chap, And when one said, sir, I think you need to take the night's rest; He answered I have no need of any rest, were it not to put me in case to *finish my course with joy*. Lo what the power of Christ's death, and the efficacy of his resurrection are! And now I find the advantage of one at *the right hand of God who is able to save to the uttermost*; and that's the sight I long for; he will but shut the eyes, and open them in glory! O 'tis a great matter, sirs to believe; yet we have strong grounds to believe, only we have *evil hearts of unbeleif*. This I dare say, to have my soul intirely submissive to God, and all things, even every high imagination and thought made subject, is my sincere desire; but I'll get that done shortly; then never will there be a reluctant thought, never an estranged thought more from God: 'Now it does not appear what we shall be; we shall be like him when he appears; for we shall see him as he is.

To one that alleged he was faint, he said, I'm not faintish, I'm compos'd, and I'm refresh'd, I'm not drunk with wine, and yet I'm refresh'd with wine, with the spiced wine; O there's a sweet calm in my soul! And *my desires are towards him, and the re-*

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membrance of his name. Remember him! why should I not remember him, that remembred me in my low condition? He passed by, and said, live; and when he says, he commands, he gives rest.

After reading of the foresaid scripture, he caus'd read 2 Cor. i. chap. 1.——11. v. and after the 9, and 10, v. were read, he said, now there 'tis all; God has delivered and filled me with peace, when I was under that heavy damp; and I hope that he will deliver, even from that which I fear'd in death, and and let me find that I have got the victory, and that the God of peace will bruise satan shortly under my feet, and he will get up no more; and I'll get victory over the cunning world, the deceitful heart. O! many a weary day I have had with my unbelief. If I had had faith to believe things not seen, if I had had faith answerable to the convictions I had on my soul, that my happiness lay not in things seen and temporal, but eternal; if I had had faith's abiding impressions realizing these things, I would not have known how to abide out of heaven a moment.

A little thereafter he said, as I preach'd the gospel in my life, so I desire to die preaching it; and tho' I live not till a suffering time, I may get in among the witnesses. Sirs, I'll be a witness against St. *Andrews*, I'll be a witness against the professors that are come about me, if they follow not the Lord.

When desir'd to ly quiet, and take sleep, he answered the folk I am going to, 'sleep not day nor night, but cry, holy, holy, holy. They that wait on the Lord shall mount up as with eagles wings.'

Then he said, find ye any alteration as to my coldness? the only reason why I ask, is, I would not lose my time.

Ah, poor blacked I, that think shame to come in among that fair company. One said, you'll be as bra' as the rest. He said, blessings to his name, for composure. I cannot get my heart in a right tune,

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as I would have it, but within a little, I'll get it so.

After he had lien quiet a little, one said, you have sleep'd none. He answered, no, I had much work, but blessed be God, pleasant work.

Thereafter, when his wife ask'd how he was, he answered, my dear, I'm longing for the salvation of my God, and hastning to it. Then seeing her very sad, he said, my dear, encourage your self; here is a body going to clay, and a soul going to heaven, where I hope you are to come.

September 19, about 5 in the morning, when he was desired to ly quiet, and try if he could rest, he answered, no, no, should I lie here altogether useless? should not I spend the last bit of my strength, to shew forth his glory? he held up his hands, and said, * lame hands, and lame legs, but see, a *lame man leaping and rejoicing*.

* His hands and legs were greatly swelled.

Speaking of his children to his wife, he said, they are all a devoted thing to the Lord; and I can say, sometimes when they were baptized, that the Lord helped me to devote them to him, and bade me bring the rest, and he would accept of them.

Thereafter, finding some disorder in his body, he said, this is just one of the forerunners of the change, the great change. One said, blest be the Lord, that he's providing you with relief. He reply'd, his word is a good word; and O he has been condescending, astonishingly condescending! And I'm even made to say, 'Why are his chariot wheels so long a coming?' When shall I be admitted to see the glory of the higher house and instead of that cloudy light of a created sun, to see that clear and perfect glory, and the lamb in the midst of the throne?

After a while's silence, in the forenoon, finding himself very low, he took farewel of his wife and children; saluting them all one by one, and spoke par-

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particularly to each of them: Then he said, a kind and affectionate wife you have been to me; the Lord bless you, and he shall bless you.

To a-minister that came in, he said, your servant, brother. I'm upon a piece of trying work; I'm parting with wife and bairns. Resolve on that, I bless his name, tho' I have had one of the best of wives, yet she's no more mine, but the Lord's.

Then to his children he said, now you're fatherless; your father is to be taken from you: But seek God: And now I got you from the Lord, and I give you to him. Now I leave you upon him; ye're no more mine.

To his son he said, *God bless the lad*, and let my name be named upon him. But O what is my name! Let the *name of the Lord be named* upon him. I do not say, keep up my name; but O! that you may be honour'd to tell the generation following, how good God is, and hand down the testimony. And O that ye may be all the Lord's.

After that he spoke to his servants, and said, as for you my servants, that have been in my family, my dear friends, make religion your main business, and mind that above all things. I charge all my servants in my house, beware of graceless masters, avoid it, as what may turn to your destruction; seek to be with them that fear the Lord.

Then he said, I will not bring up an ill report on religion; nay, I cannot but give a testimony to it; 'Tribulation works patience; and patience, experience; experience works hope; and hope makes not ashamed.' God has shed abroad his love in my heart; and I'm waiting for his salvation. Here's a demonstration of the reality of religion, that I a poor weak timerous man, as much once afraid of death as any; I that have been many years *under the terrors of death*, come now in the mercy of God, and by the power of his grace, composedly, and with joy to look death

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death in the face; I have seen it in its paleness, and all the circumstances of horrour attending it; I dare look it in the Face in its most gastly shape, and hope within a little to have the victory. Then he said, I hope he will deal tenderly; but pray for me that my *Faith fail not*: I lov'd to live preaching Christ, and love to die preaching Christ.

To some ministers that were come in he said, My brethren, I have been taking farewel of wife and bairns, I have been giving them up to God from whom I got them: I'm upon the wing of eternity; but glory to God. *I know in whom I have believed.*

Then he said, dear brethren, will you begin and speak a word to one that longs to hear of him: O I love to hear the gospel, I love to preach it, 'tis a joyful sound, a sweet sound; I love to hear of his name; *his name is as ointment poured forth*; the efficacy lies here, they are his ordinances, his institutions, and he has promised to bless them; that makes me desire them. The gospel as dispensed is the *ministration of the spirit*.——I have need of grace, that I may be helped to stand to it to the last, and in the last conflict to honour him. One said, God has been gracious to you hitherto; and you know, he's always the same, he's the same to these that belong to him: There's one good word, *I'll never leave thee nor forsake thee*. He answered, Blest be his name that he'll stand by me: O to have him shut my eyes himself, and then to open them, that I may behold him in his own light.

Thereafter he said, Well sirs, what shall we say of the Lord Christ? *He's altogether lovely*: Religion is a mystery; but I was looking thro' the promises this night, and observing how to provide against the last conflict: I was astonish'd, and at a stand, when I saw the sweet accomplishment of them: every promise of the word of God is sweet; they are sure promises. O sirs, study the word, observe the accom-

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pliſhment of it; it was the thing I lov'd all my days, and 'tis ſweet to the laſt. O the accompliſhment of the word is worthy to be obſerved, and ſpecially when I was looking this ſame night to what he has already fulfilled to me.

To a miniſter he ſaid, now, ſir, tho' I will not limit the Lord as to time; I'm expecting the onſet from the laſt enemy; and I know not but I may get many enemies about me ere then.

Then exhorting ſome to think on death, he ſaid, To mind death is a profitable thing: To mind death is not to go to church-yard and viſit tombs;——but it lies in this, to be habitually under the impreſſions of death in its riſe and cauſe, in its preſent ſtate and relation to both covenants, the various iſſues and conſequences of it, and the way of delivery from it, and all the circumſtances attending it.

Then as to his ſpiritual enemies, he ſaid, But I think I'm now almoſt out of their hands. One ſaid, That's a great victory. He anſwered, I dare not ſpeak of victory; but he holds me up, tho' I cannot hold pace: I'm fear'd to ſpeak, leſt a curs'd enemy, *viz.* ſelf, ly at the door to catch: for when I had the greateſt advantages, I have felt corruption ſtirring and making no ſmall difficulty, inclining me to ſpoil my Lord of his glory. One ſaid, We ſhall neither under mercies nor afflictions be free of this trial. He ſaid, O ſtrange, that when death has been ſo long kept in view, that it ſhould be ſo! One ſaid, You have reaſon to count that a victory, that the Lord has helped you over your late fears: You know what a damp you was under on *Wedneſday*, and what a ſweet outgate you got. He anſwered, I deſire to bleſs his name for it; but I ſhould be yet under as great a damp, if he ſhould withdraw: Holy fear, caution and jealouſy is ſtill needful.

After that, to the Miniſters he ſaid, Brethren, you're there: In caſe I ſhould be ſurpriz'd, I take this

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opportunity to acknowlege your tenderneſs to me, that I'm moſt unworthy of it in many reſpects: I can ſay, I deſired to live in love with you: and I bleſs God there was harmony amongſt us: The Lord bleſs you and your labours, the Lord himſelf multiply ſpiritual bleſſings on you and your families, ſupport you againſt diſcouragements; and the Lord in mercy look on the riſing generation; the Lord hold his hands about the ſeminaries in this place, God look with pity on them: Then to one he ſaid, My dear brother, who has been my comfort in affliction, ſtand your ground, quit your ſelf like a man. be ſtrong. Now ſir, now my dear friend, I ſhall only ſay, as I wiſh you the bleſſing of God on your family, ſo I deſire that you'll even ſhew kindneſs to the dead, in ſympathy with all kindneſs to my dear wife and children; I recommend her to your care; ſhe has been the friend of my boſom, the wife of my youth, a faithful friend. And turning to all the miniſters preſent, O ſirs check my poor babies, if ye ſee any thing in them diſorderly: I have lent and devoted them to the Lord. Laſt ſpring the Lord has taken trial of it, and has taken me at my word. * O ſirs 'tis an evidence of the decay of religion, that ſympathy and love among the ſaints is decay'd; O if the ſpirit were poured out from on high. Then he ſaid, pray ſirs, pray for grace: I would have the praiſe of the victory to him.

* By this he meant the death of his ſon George.

Afterward, he ſaid, patience muſt have its perfect work; I'll wait for it: My ſoul longs more than they that wait for the morning. Sweet Lord Jeſus, make haſte, *until the day break and the ſhadows flie away*, Then to a miniſter he ſaid, pray a word for patience to me to bide this laſt trial.

Thereafter at his deſire, a large paper was read over to him, which he had dictated ſome days before, containing a teſtimony unto religion, and advice to his family,

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family, which being read, he own'd before several witnesses, that he had dictated the same; and desir'd that these as his words might be attested by them; the tenor whereof follows.

Having in another paper apart made such a disposition of my worldly concerns, as I thought most expedient for my family; I did think myself bound moreover by this present testament and letter-will, to declare my sentiments and sense as to religion; but hitherto through the mercy of God, in the full and compos'd exercise of any reason and judgment that God has given, tho' otherwise very frail in body: And this I am the rather inclin'd to do as a testimony against the growing apostacy of the day we live in, and in expression of my earnest concern to have all with whom I have any influence or interest to adhere to the truth and way of God, in opposition to that general inclination to apostacy, in principal and practice, that prevails this day.

In the first place then, I do ingenuously acknowlege, that I came into the world a defil'd, polluted branch of apostate *Adam*, under the guilt of his sin, tainted with the pollution of sin deriv'd from him; having a heart full of alienation from, and an enmity against God; in a word, a *child of wrath and heir of hell.* And long did I follow the bent of this corrupt nature, going on, notwithstanding reclaiming means of all sorts, from evil to worse, tho' mercifully restrain'd from those more open scandals, that bring reproach before the world: In a word, I had ruin'd myself, and could do nothing for my own recovery, and must have been everlastingly ruin'd in this case, if the Lord, in tender mercy, had not look'd upon me.

I must on the other hand, and the Lord knows I do it with much chearfulness of heart bless the Lord, who cast my lot in a land where the gospel of Christ, and the way of salvation by him, is clearly, plainly,

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and purely reveal'd and preach'd, wherein the pure ordinances of God's worſhip, without the mixture of mens inventions, have through the mercy of God been kept up, and the beautiful order of his houſe maintain'd, according to the rule of his word. I bleſs the Lord that he ſo ordered it, that I was born in a religious family of godly parents, and that I had this to ſay, that God was my fathers God, and that I had been earneſtly and ſeriouſly by them devouted to him: And whereas I early ſubjected my ſelf to other Lords in my childhood and youth, I bleſs and adore the Lord, that by his word and ſpirit, he ceas'd not to be a reprover, reclaimer, and to ſtrive with me, until by a day of his power, he made me chearfully give up with thoſe abominations, and return to the God of my fathers. Long did I ſtruggle againſt the Lord's work, but praiſes to free grace, he prov'd ſtronger than I, and overcame me, and I rejoice in his highneſs.

I bleſs he Lord, tho' by many provocations of all ſorts, I have given him juſt ground to abandon me quite, ye he has not ſo done; nay, even when I was as a beaſt before him, he held me by the hand, and left me not to run away; O aſtoniſhing ſovereignty of grace! I bleſs the Lord that when I ſtood trembling under the terrors of God's law, he ſeaſonably ſav'd me from deſpair, by ſome diſcovery of the bleſſed way of ſalvation for ſelf deſtroyed ſinners, thro' a ſlain ſaviour; even ſuch a diſcovery, as made me reſolve to part with all, that I might have the *field*, Chriſt the treaſure hid in it, and *pearl of price*. There is nothing I dread ſo much as a miſtake in this matter; 'tis Chriſt only that will anſwer me and my caſe; and without him I am undone; on him, the efficacy of his ſufferings, the power of his reſurrection, and of his whole meditation as reveal'd in the goſpel, do I build all my hope.

I bleſs the Lord, that ever he honour'd ſuch a ſinful

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ful unworthy worm, to preach the glorious gospel of his son: I confess I have but ill managed this glorious trust; and my manifold corruptions made me a sinner in all I did, exceedingly; yet so far as I do know my own heart, it was the life of my life to *preach Christ crucified*, and deal with consciences about accepting of him; nor durst I deal coldly, or indifferently in a matter wherein I knew my own and hearers salvation, to eternity, did depend. Herein this day I have peace, and I know that in this matter I shall never have ground of regrete. I must bear my honourable master that testimony, that he never bid me go any part of my warfare upon my own charges; if I was straitned it was in my own *bowels*; as to him I always found, *spend and have in his service, was the best thrift*; when I was helped freely to give what freely I had received, I never wanted then *seed* for sowing, and *bread* for the eater, and I hope sometimes a *blessing*.

I bless God, that he has cast an insignificant worm's lot among those to whom his weak labours were not unacceptable; and I look upon it as an high privilege to have the countenance of the saints, the *excellent ones of the earth*; I have desired to live with them here, and desire to have my lot with them eternally hereafter. I have peace this day, that thro' his merciful hand, I have been kept from making any worldly interest the main design; it is to his grace only I owe this, as every thing else.

I bless the Lord, that I have been happily tristed in the several places wherein I lived, with kind, affectionate, useful fathers and brethren to me, with whom I have lived with much delight and satisfaction, and for whom I bless the Lord heartily.

In a word, I desire to join my insignificant testimony unto that of the glorious cloud of witnesses; and particularly I do attest, as my fix'd persuasion, that Christ only has the *words of eternal life*, that the

Gospel only has *brought life and immortality to light*, that this blest revelation is able *to make wise to salvation to every one that believeth*. I must bear testimony that the way of holiness is the way of peace, and the way of pleasantness and that gospel ordinances in their native simplicity and purity, are blest, and effectual means of communion and *fellowship with the father and with the son*.

I see a generation, that has lost long ago any thing of the power of religion, some of them once seemed to have, hast'ning fast to an utter rejection of the purity of gospel-ordinances, and strongly inclin'd to substitute in their room that dead carcase of forms, ceremonies, and superstitions, which *England* at her reformation, regarding pollitical considerations more than the rule of church-reformation, retain'd to the unspeakable prejudice of souls, and to the endangering one day or other, the whole of the christian religion there; it being visible, that among those who adhere to them, the power of religion is still wearing lower and lower; and nothing could induce this generation to the change, but their utter ignorance of the power of religion; and something men must have. 'Tis obvious, the change is not of God; the lives of the *Zealotes* for it demonstrate this, with the opposition made by them unto serious godliness, and the encouragement given unto profane persons, if they will but join with them in this party-design. In a word, my sense of it is, that it flows from the want of a sense of the spirituality that God requires in his worship, and is likely to issue in the loss of all religion. Such as now cast at the purity and simplicity of religion, and put forms in its room, are likely, ere long, as we have seen instances, to set the form a packing too.

In a word, all in God's way, in his word, is glorious, honourable, and like himself, he needs none of our testimonies; but 'tis the least that we can do, to

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ſignify our good will to have his praiſes celebrated; and I, being ſo many ways obliged, take this ſolemn occaſion to acknowlege, before I leave the world, theſe among the innumerable other obligations, and deſire to bequeath this, as my beſt legacy to my family, even my ſerious and ſolemn advice, to make *choice of God for their God*; he has been my father's God, the God both of my wife's predeceſſors and mine; he has been, we hope, our God; and I recommend him to my children for their God, ſolemnly charging them, as they'll be anſwerable in the great day, all of them, to make it their firſt care to ſeek after peace with God, and reconciliation through Chriſt crucified; and being reconciled, make it their perpetual ſtudy to pleaſe him in all things. I beſeech them, with all the bowels of a father, as they love their ſouls, ſit not down ſhort of ſaving acquaintance with him, wait diligently upon the means of grace, and attend the worſhip of God in all duties, ſecret eſpecially, family likewiſe, and carefully attend public ordinances; beware of contenting yourſelves with the mere form of theſe duties, but cry to the Lord for communion with him in them, and the out pouring of his ſpirit, whereby you may be enabled to *worſhip God*, who is a ſpirit, *in ſpirit*. 'Tis my charge to you and that which I'm above all things relating to you, concern'd in, that ye follow God; follow him early, follow him fully, without turning aſide to the right or left hand. In this way, I dare promiſe you bleſſedneſs; if ye follow this way, I bleſs you all, and pray that *he who bleſſes*, and they are bleſſed, *may bleſs you all*, I have oft devouted, as I could, all of you to God; and there is nothing I have ſo much at heart, as to have this ſtand, that ye may indeed be the Lord's; and if ye turn aſide from this way, then I will have this to be a ſtanding witneſs againſt you in the day of the Lord. O that God himſelf, by his grace, may in a day of his power, determine your tender hearts

to ſeek him early and he will be a good portion, and ſee well to you; *your bread ſhall be given, your water ſhall be ſure*; neceſſaries you ſhall have, and a bleſſing; tho' you have not many blood relations, ye ſhall not want a friend every where, and that a ſteadable friend. I leave you, my dear family, upon the mercies of God in Chriſt, and recommend him and *the word of his grace* to you, and you to him, and *to the word of his grace*. Be obedient and comfortable to your mother, as ye would have God's bleſſing; She deſerves this at your hand, and will need that comfort.

I leave this one advice more to my family, that whereas we have a proſpect of divided times, and diſferent apprehenſions and practiſes among miniſters and people particularly about this *oath of abjuration*, beware of intereſſing yourſelves in that difference, or entertaining prejudices againſt miniſters upon the one hand or the other; there will be faithful miniſters on both ſides, and on either hand they will act according to their light ſincerely; whoever ſhall have an acceſſion to the weak'ning any of their hands, will find no peace in it, in the cloſe of the day; beware of a religion that's moſt taken up about public matters. The ſum of the goſpel is Chriſt crucified. Seek where this is purely preached; beware of an itch after pulpit-debates; *walk humbly with God, fear always*; hold at a diſtance from appearances of evil; follow peace, truth, holineſs, This in ſtead of legacies I leave unto you, as my laſt will, never to be revoked.

As for my body, I commit it to the duſt, under the care of the keeper of *Iſrael*, expecting and hoping, that that quickning ſpirit, that is, the ſpirit of the head, and actuates all the members of his myſtical body, will in due time *quicken* my *mortal body*; and for my ſpirit, I commend it unto the Lord Jeſus Chriſt,

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Chriſt, with him I have intruſted it long ago: And I'll end it with *Stephen*, crying, *Lord Jeſus receive my ſpirit.*

Tho. Halyburton.

Thereafter, to ſome preſent, he ſaid, Profeſſors, I have this to ſay to day about religion, we have a double call to give a teſtimony to it, *Atheiſm* and *Profanneſs* are coming in like a flood. We ſhall all be martyrs. Bleſſings to his name to get leave to ly on this bed, to teſtify againgſt *Profanneſs* and *Atheiſm.* But, ſaid he 'tis very painful to be lying here when all is ready, I mean, when there is a habitation, a better houſe to be dwelling in than this. I'm looſed from my enjoyments, my deareſt wife and bairns, I have given up with them, and my heart is diſingaged; but I put them in a good hand, I have put them in the Lord's hand. I do confeſs, God has been beating me in a mortar this long time, and I ſee he has been doing ſome work; I was made like a *weaned child*, I durſt not repine: Then he cried, *O when wilt thou come? Come Lord Jeſus. I wait for the Lord.*

Thereafter, when ſome people came in to ſee him, he ſaid, theſe fourteen or fifteen years I have been ſtudying the promiſes; but I have ſeen more of the book of God this night, than all that time. O the wiſdom that's laid up in the book of God, that's to be found only there! Then he ſaid, I know a great deal from a dying man will go for canting and roving; but I bleſs God, he has ſo kept the little judgement I had, that I've been capable to reflect with compoſure on his dealing with me. I'm ſober and compoſed if ever I was ſober. And *whether men will forbear, or whether they will hear*, this is a teſtimony. The operation of the ſpirit of God are maligned this day; but if we take away the opporations and influences of the ſpirit of God in religion, I know no-

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what's left. He promiſed the ſpirit to lead us in all truth: O that this generation would awaken, to ſeek after quickning influences of the ſpirit. O for a day of the down-pouring of the ſpirit from on high, in a work of a converſion, for ſuch a day as that, when the ſpirit of God effectually reached our fathers, and brought forth great men, and made others to be conquered by them. *The reſidue of the ſpirit is with* him.

To a miniſter, he ſaid, I'm won now, I ſay, I'm won, brother, longing for the ſalvation of God, and for the day when I ſhall ſee his appearance; but I muſt keep my poſt, and good reaſon, if he ſend me but freſh ſupplies, as much as help me, till I come home, that I may not diſhonour him by begging at anothers door; I'm that proud I would take all from him, and not to beg from other Lords. Our maſter gives his ſervants a very honourable allowance.

Then to the phyſician he ſaid, doctor, 'tis great bravery to face death on a ſick bed. The heathens of old, whenever they turned impatient, they ran away to kill themſelves, and made an end of themſelves, they * dought not bide it. It is no more courage, and a nobler ſpirit, that the Lord allows even the weak, the timorous, the faintiſh, a power whereby they can lie under ſickneſs and pain, and brave the ſtouteſt enemy, by a patience of ſpirit?

* i. e. they could not bear it.

After a pauſe he ſaid, I think we ſhall loſe the very ſhew of religion. Our gentry and nobility, I think, if the Lord do not reclaim them, they are like all to turn heathens, drunkards, ſwearers, &c. Among other things, I rejoice in it, that the Lord is taking me away in my younger years, that I'll be free of the tranſgreſſion of the wicked; and it has many a year grieved my ſoul to ſee it.

After a little he ſaid, there's a ſweet compoſure on my ſpirit. The beams of the houſe are, as it were, crack

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cracking. I'm laying down my tabernacle to build again. O to get grace to be faithful to the death: For after we have gone thro' many things, yet we have need ſtill to wait on God till the laſt: For 'tis *he that endures to the end that ſhall be ſaved.* Am not I a man wonderfully upheld by God under affliction and death? The death of the ſaints is made a derriſion in our day; but if they laugh at me, I can laugh at them, and I think I have better reaſon; let them come to my paſs, and they dare not; and *I'll rejoice in* my God, *and joy in the God of my ſalvation, tho' the fig-tree ſhould not bloſſom, and there ſhould be no fruit in the vine, and the labour of the olive ſhould fail.* But, ſaid he, bleſt be God, I am provided; God is a good portion, I want death to compleat my happineſs.

After a little ſtop, he ſaid, I was feared this day in the morning, that want of reſt might have diſcompos'd me, I would fain have reſt for fear of my head, The Lord has been very kind to me, in giving me compoſure and exerciſe of my judgment after I had a gay diſtracting trouble in the beginning of his death-bed ſickneſs. Then he ſaid, but being laid here, I muſt ſpeak; 'tis the laſt ſervice the Lord Jeſus calls for at my hand: And I owe him ſo much, that I cannot but commend him. As far as my word will go, I muſt proclaim it, he's the beſt maſter that ever I ſaw.

Then to the phyſician he ſaid, I fancy my feet are growing cold, doctor; yea, yea, all the parts of this body are going to ruin. You may ſaid he, believe a man venturing on eternity. I am not acting as a fool, but I have weighted eternity this laſt night. I have looked on death as a ſtript of all things pleaſant to nature; I have conſidered the ſpade and grave, and every circumſtance in it that is terrible to nature; and under the view of all theſe, I found, that in the way of God, that gave ſatisfaction, not only *a rational ſatis-*

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ſatisfaction, but *a heart-engaging power* attending it, that makes me rejoice. The doctor ſaid, you ſpeak beyond your ſtrength; 'tis a wonder to ſee you hold out ſo, He anſwered, I cannot beſtow my ſtrength better, doctor; And I owe him much more. I have narrow thoughts; I am like to be overwhelmed, and I know not where I am, when I think on what I am to be, and what I am to ſee, I have long deſired and prayed for it; bleſſed be God, I am richely furniſhed. I had as much the day after my ſiſter died.

To his ſon he ſaid, O man, if I had as many ſons as there are hairs in your head I would beſtow them all on God. *David*, theſe are honeſt folk, (meaning the miniſters) mind their advice; the curſe of God will overtake you, if you follow it not. Beware of ill company; read the bible. I pray you may be an encouragement to your mother.

He was much concerned about his two nephews abroad on which he dictated a letter for them, which is as follows.

Dear Nephew,

"THE words of your dying Uncle, the laſt Letter from him, ſhould have ſome weight; and my earneſt deſire that it may have weight in order to your eternal ſalvation, is the reaſon of my employing ſome of my laſt minutes, by a borrowed hand, to commend unto you to make earneſt of religion, and not to reſt content with a dead, dry, barren profeſſion. I can tell you, ſince I came to this bed of languiſhing, I have found a full proof, that Religion is a real, uſeful, noble, and profitable thing. I have been helped through the mercy of God, during my lying here, to rejoice in the goodneſs of God, and ly compoſedly and pleaſantly; nothing but religion, nothing, nothing but

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" the power of the grace of God can have that effi-
" cacy, to enable me to do so: and having found it so
" steadable a friend, I could not but commend it to
" you. 'Tis a day of power that only will engage you
" effectually, and will prevail with you to engage in
" earnest. A providence like this may rouse some
" present affections, that will go off in an empty
" flash again; but it must be a renewing work of
" grace that will fix an abiding anchor. The Lord
" in mercy engage your heart to him, that you may
" find how good he is to the soul that seeks him, as
" I do this day to my joy, and hope to do more fully
" in a little. I could not but commend the Lord to
" you, having found so much of his goodness; I ne-
" ver found so much when I was in health and pro-
" sperity, as I find now in sickness and languishing;
" I find he makes all things to be his peoples for
" good, sickness or health, or diseases, or whatever
" they be, all is good; and I find all for good. I am
" longing to be away, and I must break off. If God
" be pleased to bless this advice from a dying friend,
" we will meet, and meet comfortably in the higher
" house; I mean, if ye comply with the design of
" the advice. I fear the influence of the place you
" live in, want of lively ordinances, and the con-
" verse of lively christians may endanger you. Con-
" verse much with the word of God, be much in se-
" cret prayer. God can give a good appetite, and a
" strong stomach, that out of a very sapeless piece
" of nourishment, can fetch something that will give
" strength, and make coarser food subsist and nourish
" too. However, assoon as you can, seek after lively
" ordinances; endeavour by all means to draw up
" acquaintance with the Saints, *the excellent ones in*
" *the earth*, that fear God.

Dear

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Dear Nephew,

" I Remember kindly your wife, and I adviſe you " in that place, where you can ſcarce have acceſs " to any ordinances, and cannot but be expoſed un- " to many diſadvantages and dangers in point of " religion; I adviſe you to take the firſt opportunity " of coming out of *Babylon*, and ſettling your buſi- " neſs where ye may be under lively means of grace. " I know you are a child of many prayers, and you " were prayed back from the gates of death; and " now I wiſh that you may give evidence, that " you have been prayed back indeed for mercy to " yourſelf, I ſhall be glad that this advice from a " dying man come to be any wiſe uſeful to you. " The Lord be with your ſpirit. You cannot expect " from any one of my condition a digeſted, poliſh'd " letter; but I ſpeak the words of ſoberneſs, and " full compoſure of mind, bleſſed be God. Let your " kindneſs to the dead appear in your kindneſs to " my dear widow, whom I leave behind, and my " ſix children; ſhew your concern with both."

Tho. Halyburton.

To ſome preſent he ſaid, O ſirs, I dread mightily, that a rational ſort of religion is coming in among us; I mean by it, a religion that conſiſts in a bare attendance on outward duties and ordinances, without the power of godlineſs; and thence people ſhall fall into a way of ſerving God, which is mere deiſm, having no relation to Chriſt Jeſus, and the ſpirit of God. To his collegue he ſaid, dear brother, let not modeſty hinder you from laying out your talent that way; God has given you abilities. Well brother, to encourage you, I muſt tell you, I muſt ſay it, your con-

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converſation has been a bleſſing to me; our mutual communication about the concerns of the Lord was reviving. It was after a ſweet night's communication of this ſort, that God took the burden of my ſon *George* off me; and brought me to ſweet ſubmiſſion in the proſpect of his approaching death. O if we could be concern'd about God's intereſt, he would look well to ours.

Then he ſaid, if I had all our brethren preſent now, I would tell them how much 'tis upon my heart, that they may maintain brotherly love, and beware of diviſion. One ſaid, I have obſerv'd that that has been many times the greateſt trial of the church of *Scotland*. Alas! the fatal lengths that diviſion came in time of perſecution, and not without the influence of ſome by their preaching, has brought us to that paſs, that we are not like to recover. He ſaid, O what a care has God of me, that's hiding me from the evil to come? I was willing to ſtand my poſt with you, to ſtand and fall with the church of *Scotland*; but my maſter is calling me off. O, I pity, I pity them that ſtay behind. I am no prophet, I do not pretend to prophecy; but I'm perſuaded a ſtorm is coming on this church. One ſaid, I hope, brother, the Lord will not quit his room in *Scotland*. He anſwered, indeed I hope no; but I much doubt if this generation will be honour'd to do God great ſervice and ſee good days. I do not much wonder that he has laid me by: But however, they that *keep the faith* and *fight the good fight*, ſhall have abundant peace. Well, well, ſirs the day muſt break, I hope, I hope. the Lord will ariſe, and the church will be made a wonder, he'll ſay. *Lo! this people have I form'd for myſelf*, he can make a *nation to be born at once*.

Often he ſaid, this day O how compos'd am I! what a wonder to be ſo, while I ſee the evident ſymptoms of my diſſolution! and cried often, as in the *ſong when ſhall the day break and the ſhadows flie away?*

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way? Turn my beloved and be thou like a roe or a young hart upon the mountains of Bether. I'm longing *to be diſſolved and to be with Chriſt that's far better.*

When a miniſter's ſon came in, he ſaid, *John* you're going to get another leſſon from a dying man, you got one from a dying father, and now another from a * ſecond father; Then telling how kind the Lord was to that miniſter when dying he ſaid, I have found much of God's goodneſs too I did not think to come near too, but I was deſiring and panting after a ſhare of his happineſs; and now God has given it me. And now, *John*, I charge you, trace your father's ſteps, as ye'll be anſwerable at the great day. O ſerve the Lord, and for your encouragement I tell you, man, he's the beſt of maſters; be encouraged to ſeek God, beware of the vanities of youth; and take heed to your ways, according to the word of God. The Lord bleſs you, and bleſs your ſiſters, and make them in their younger years to ſeek God, and it will be well with you. The reverend old man your grandfather, your father look'd on him as an orphan; be you as a father to him, be dropping ay the word of life to him, and have a tender care of him; 'tis the way to obtain a bleſſing. Pray for me for patience to the end, that I may win to praiſe him. I many times had a miſtun'd voice, but, which is worſe, I had a miſtun'd heart; but I'll get all right tun'd above.

* This he ſaid becauſe that young man was recommended to his care.

To a miniſter that came from *Edinburgh* to viſit him, he ſaid, come and ſee your friend in the beſt caſe that ever you ſaw him in, longing for a deliverance, and *haſtning to the coming of the day of God, waiting for the ſalvation of God*, on a bed of roſes, tho' nature and ſkin ſay not ſo, a bed perfum'd. And man, I ſent for you, I long'd to ſee you, that I might give you encouragement in an ill world to preach

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the gospel, and stand by Christ, that has been so good to me. This is the best pulpit that ever I was in, I'm now laid on this bed for this end, that I may commend my Lord. He answered, its a great blessing that he commends himself to you, and I desire to bless him on that account. To which he reply'd, yea, he commended himself first.

September 20th, In the morning when a minister asked how he was, he said, I am compos'd waiting for him. To which he reply'd, you see how kindly he deals with you, he's both antidating in your soul heavenly exercise, and heavenly enjoyments. On which he said, he is preparing and making me *meet for the inheritance of the saints in light*. The minister said, he deals so tenderly with you, that he gives you little ado but to praise. He answered, I have reason to desire the help of all to praise him; *Bless the Lord O my soul, and all that's within me magnify his holy name.*

A little after that, one said, have you no pain with the purging? He answered, yea, yea, indeed have I; but I have no complaint. And said he, I'll be presented *without spot*; and I'll get a clean bed, white and fair. O he's good to me!

To some entring the room he said, indeed you're all very welcome, sirs, I am taking a little wine for refreshment, and in a little I'll get my wine fresh and now in his kingdom of glory; I dare scarce allow my thoughts to run directly upon it; I must look aside, least I should be overwhelm'd. But I rather speak than spare of him who has done wonderful things for me, and has kept me this day in a perfect calm. One said, you have got, I trust what your heart can desire to make you meet for going thro' the valley of the shadow of death, since *Wednesday* that you had your own trial. He answer'd, *Weeping may endure for a night but joy comes in the morning.* 'Tis but a little and I shall get that rest, I'm get-

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getting the earneſt of it. 'Tis but a little and I'll get himſelf. *Light is ſown for the righteous and gladneſs for the upright.* O! when will it come that I may win there where I'll conceive aright of glory. *I cannot order my ſpeech now, becauſe of darkneſs:* But I long to behold it. I have the patience to wait until he come. I have experienced much of his goodneſs ſince I lay down in this bed. I have found that *tribulation works patience, and patience experience, and experience hope.* And I have found the *love of God ſhed abroad* in my ſoul. Then turning to his wife, he ſaid, come away, my dear, and encourage yourſelf in the expectation, that under the conduct of the ſame captain of ſalvation ye'll come hither, and caſt yourſelf and your family upon the Lord; encourage yourſelf, *God liveth*; bleſt be my redeemer the rock of my ſtrength.

After that, to his ſon, he ſaid, I'm going to die, I'm to be a bridegroom the day, at leaſt, I'm to be the bride; I'm going home to my God, and I hope your God: And be ſure that you be with God oft, and if ye be oft with him, ye'll be where I am. My dear, ſeek God, ſeek him, and ſeek him early, and he'll be found of you. *The angel that preſerved me, bleſs the lad.* Mind, *David*, that I have commended God and his way to you. Then he ſaid, O! ſirs, if there were a day of the power of God going alongs, and God gripping the hearts of youth. *Poor thing*, read your book, and be a good ſcholar yourſelf, and be ſure to ſeek God, that he may teach you.

Then he ſaid, who is like him? Oh! what he has allowed me this night! I know now the meaning of that word, 'ask what ye will in my name, and ye ſhall receive it.' I ſay, the Lord has even allowed me to be very homely in every circumſtance, and I have thought, I was e'en minting at it.

Then to his daughter he ſaid, come *Margaret*, I muſt again commend to you my God, and his ways.

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Be an encouragement to your mother: Mind the many exhortations I have given you, and despise them not, and save your own soul: And cry, that by a day of his power, he may bring you to sound sincerity. You have lost a loving father: It will be God only that can make him up: But God can do more; and indeed we must not compare fathers. Your father and mother have given you to God; do not you give yourself unto the devil. In all things, aim at pleasing God; and, my bird, ye'll never rue it.

After that, he caus'd his son come to him, and said, *David*, keep not near vain persons, any body that will swear, or lie, or speak any thing that is baudy, or that will break the sabbath-day, come not near them; and pray that God may give you a better memory to mind the sermons, and stay your heart.

Then he said, O let us exhalt his name together. O glory dwells in *Immanuel*'s land. I long for the fragrancy of the spiced wine. 'Stay me with flagons 'comfort me with apples; for I am sick of love.' Then he caused a minister to pray.

Thereafter, to a minister that came in, he said I'm *come to Jesus the mediator of the new covenant*; I'll be in among the blessed company that stand by; I'll be in with that assembly above, where *the lamb in the midst of the throne*, has the precedency: And now I wait for his salvation; glory to him. *What shall I render to God? Let us exalt his name together*; he has done wonderful things for me. I've been many a day fear'd, how I should get through the valley and shadow of death. One said, 'tis a mercy, sir, the Lord has taken away the fears of death, before death come. He answered, O there's much in this, he has wrought us for the self same thing! Since I was laid down here the Lord has carried on a work of sanctification far on my soul, that makes me meet for heaven.

After prayer, by some of the ministers, it was

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asked at him, Find you any more ease? He answered yea I found ease in the time of prayer. Then he said I long to launch out in his praise, 'tis an ocean. If I come not to be *like an angel of God*, yet the weak *will be like David* the sweet singer of *Israel*. O be encouraged to follow the Lord every one of you, sirs.

Then to one of the elders of the parish he said, *James*, ye're an old man; and I'm dying yet I'm dying old, old, and satisfied with days; the *child* is going to die, *a hundred years old*. I'm like a shock of corn fully ripe. I have ripen'd fast, but O! I've been under a bright sun, a day when the sun of righteousness shines, and I've brave showers.

After a little silence, he said, I've been sleeping, and I have wakn'd as refresh'd; and now what shall I say? I can say no more to commend the Lord, not for want of what to say, but for want of words wherewith to express it. We'll sirs, ye'll meet with difficulties and discouragements; but this may encourage you, ye see God owns his servants; and should not his servants own him, and rejoice in him, and despise what enemies can do, when the master does so much for them? God has kept my head to me, and my judgment for the best piece of work that ever I had. Blest be God, my head and my heart are so sound. Tho' many a time, a vain heart has run away, and carried me down the stream, yet I may say, the habitually determinate desires of my soul, from the day that God first *reveal'd his son in me*, run out after him, and the remembrance of his name. And now I find he meets them that rejoice, and work righteousness; glory, glory to him. O what of God I see! I never saw any thing like it. The beginning and end, sirs, of religion, are wonderfully sweet. *Mark the perfect man and behold the upright*, &c. I'm no calling myself perfect; the Lord knows, I'm far from it; I've found corruption stirring since you came

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came in this morning. One said, his dealing with you has been very uncommon. He answered, very uncommon indeed, if ye knew all that I know; yea, but therein is the glory of the Lord, that he makes the weak strong; the *excellency of the power* is the more remarkably seen. The other replyed, there's a borrowed perfection. He answered, yea, yea, that's perfection; glory to him for that perfection. The other adding, and as all our righteousness comes from him, so does all our strength. He said, yea, yea, now may ye all ascribe to him the *honour of his name*; may ye be all engag'd by this unto the Lord himself and establish'd in his way; the glory is his, his only and engagement of heart, as consequent to the discovery, should be to him only: 'Not unto us, not unto us, but to thy name, O Lord be the glory.' O the sweetness of a Creator to a creature!

Having continu'd his discourse a while to those about him, he said, O this is the most honourable pulpit that ever I was in! I'm preaching the same Christ the same holiness, the same happiness I did before: I have much satisfaction in that, *I'm not ashamed of the gospel* I preach'd; I was never asham'd of it all my days, and I'm not asham'd of it at the last, when I'm put to the trial in the bed of languishing: Blest be God, we are all agreed in that, that 'tis *the power of God to salvation.*

After that to a minister that had come from *Edinburgh*, he said, now tell my honest friends at *Edinburgh*, tell them *what God has done for my soul*, and encourage them to hold on their way, they are a blessed seed, and beside these, to christian acquaintances. I'm very willing it should be told how good God has been to me. Are we asham'd of the gospel? Will these experiences of the reality of religion be blown out of our minds? Here I'm now a man, a weak man in hands with the king of terrors, rejoicing in the hopes of the glory that's to be reveal'd, and that by

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the death and reſurrection of a deſpiſed Chriſt. That miniſter anſwered, ſir, I believe you know that your friends at *Edinburgh* will be very well ſatisfied, that mercy from the Lord has been ſhown to you. He reply'd, all that fear God may be glad. Indeed I minted, as ſtrength would allow, when the beginning of this trouble was on me, at that, ſhew me a token for good; and indeed I think God has ſhown me a token for good.

Then to ſome preſent he ſaid, 'tis an ill time this; I'll tell you, ſir, it was this ill time that has helped on all this; it has weighted my ſpirit, the dark proſpect was ſo uneaſy; But may be I took more care than I ſhould have done: We truſt God too little. I fought my judgment, and he has continued my judgment. Then he deſired a miniſter to pray, and ſaid, 'O let us exalt his name: Truly the lines are fallen in pleaſant places, and I have gotten a goodly heritage.' Now pray; but be ſhort, becauſe I find a great alteration on my body; and praiſe him, O praiſe him; *praiſe is comely.*

After prayer he ſaid, Chriſt is exalted; death is not terrible, death's unſting'd; the curſe of the fiery law is done away.

To a gentlewoman he ſaid, I long for his ſalvation; I bleſs his name I have found him; I'm taken up in bleſſing him, I'm dying rejoicing in the Lord: Well, ſaid he, I long to be in promis'd land.

He apprehending himſelf very low, ſaid, here I die, ſaying, Lord Jeſus receive my ſpirit——come ſweet Lord Jeſus receive this ſpirit * flighting within my breaſt like a bird to be out of a ſnare.——When will I hear him ſay, 'ariſe my love, my fair one, and come away, the winter is paſt, the rain is gone over,' &c. Come ſweet Lord Jeſus come and take me by the hand, that I ſtumble not in the dark valley of death. One ſaid, he has been pleas'd to ſet his love upon you, and he

* i. e. fluttering.

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he will help through in this laſt conflict; for his word is ſtill the ſame. *I'll never, never leave, nor forſake you; he's able to ſave to the uttermoſt.* He anſwered I know that.

A little after, the other ſaid, we have brother ſuch a view of his love and glory that ſhall be reveal'd, that ſhall excite to praiſe and thankſgiving, that'll be the eternal ſong of the redeemed. You're beginning that ſong now. He anſwered, ay, ay, bleſſed be his name.

Then he prayed, and ſaid, pity me, and *let me depart in peace; for my eyes have ſeen thy ſalvation.*

When a miniſter ſaid, do you deſire one of us to pray? He anſwered, yea, yea, pray, that I may win comfortably over. One ſaid, he has need of ſome refreſhment. He anſwered, I have meat to eat. Pray, ſaid he, that, like a good ſoldier, I may ſtrike the laſt ſtroke.

After that, he ſaid, *I wait for thy ſalvation* ——+ How long? come ſweet Lord Jeſus:——O come ſweet Lord Jeſus, take me by the hand. Then he cauſ'd a miniſter pray, and ſaid, pray, pray and praiſe.

After that, he ſaid, 'come Lord Jeſus; I have waited for thy ſalvation.——I wait for thy ſalvation, as the watch-men watcheth for the morning.'——I'm weary with delays.——I faint for thy ſalvation.—— Why are his chariot wheels ſo long a coming?——+ He's trying my patience.——He's trying my patience. O what means he to ſtay ſo long? I'm like to faint with delays.

Then having reviv'd a little he ſaid, draw the curtains about me, and let me ſee what he has a mind to do with me. This done, after a while's ſilence, he ſaid, *whence is this to me?* There's a ſtrange change within this half hour. Ah, ſaid he, I'm like to be *ſhip-wrecked to health again*; I'm fear'd for it, and tremble at this, ſirs. O what ſort of providence is this?

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this? I was in hopes to have been at the end of my journey; and now I'm detain'd with a croſs wind. I deſire to be patient under his hand; but he muſt open my heart to glorifie him. Then he ſaid, pray for me; pray for me, that none that fear him may be aſham'd on my account.

After that he ſaid, 'I have loved the habitation of thy houſe, and the place where thy honour dwells. Thou that knows all things, knows I love thee. Lord I may not want thee.'

Then to the miniſters he ſaid, 'brethren, go and pray to the Lord for me. One ſaid brother, I'm not diſappointed in that reviving you got. The Lord, calls to ſubmiſſion to his will; he does *all things well*; he has giving you wonderful aſſiſtance hitherto. He anſwered, I find corruption vigorous and ſtrong, ſo that I have no reaſon to quit my poſt, no not for half an hour.

Thereafter he ſaid, O that I could bleſs the Lord, ſuch a wonder of mercy as I've been made. When he was breathing forth a paſſionate longing after his diſſolution, one ſaid to him, you have reaſon to account God's kindneſs to you very ſurprizing ſince now theſe three days paſt you have had ſo much of ſenſible comfort without interuption, and ſome of the greateſt men in the church of *Scotland* have been ſore and long toſs'd with deſertion, and have not had at death the half of your conſolation, have not got the half of theſe manifeſtations that you have had. He anſwered his loving kindneſs is indeed marvellous to me: *What am I, O what am I, that he has brought me hitherto!* What I have is not a flaſhy and very ſenſible joy; yet I bleſs, I bleſs his name I am much compos'd, and have ſolid clear ſcripture manifeſtations of God, and the things of God.

To the apothecary he ſaid, I thought to have been away, and I'm come back again: I'm glad to be gone, not that I'm wearied: He has not allow'd a fret-

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fretting thought to vex me. O I'm a monument, a monument of the power of God. My trouble is great, but I'm helped to bear it: And in ſo far I'm a martyr as well as a witneſs. My great deſire has been theſe many years, to ſuffer for the truth of our religion; and now God has given me the greateſt honour, to be a living witneſs to it, and a monument of it; that 'we have not followed cunningly deviſed fables.' I'll be at heaven ſhortly; I'll come there by the word of my teſtimony, and the blood of the lamb: All is of grace: He has choſen me, called me juſtified me, and ſanctified me by his grace: *He gives grace and glory*, theſe are brave gifts.

Then he ſaid to the miniſters, after many apologies *&c.* That he as a dying man begged them to repreſent to the enſuing ſynod, that they would keep up brotherly love, the unity of the ſpirit in the bond of peace, and with the outmoſt care avoid diviſive courſes, whatever temptations they might be under to theſe. I'm concern'd, ſaid he, as long as I'm in time for the church; I even pity you; O let all of us bide by him. O that the miniſtry of *Scotland* may be kept from deſtroying the kirk of *Scotland*. O that I could obtain it of them with tears of blood to be concern'd for the church! Shall we be drawn away from the precious goſpel, and from Chriſt?

To one of the ſtudents he ſaid, if I had you lads all about me now, I would give you a leſſon of divinity: However, this will be a ſtanding witneſs of the reality, ſolidity, power and efficacy of theſe truths I taught you for by the power of that grace reveal'd in theſe truths, here I ly pain'd without pain: without ſtrength, and yet ſtrong. I think it would not be a loſt ſeſſion this, tho' you were all here.

To a citizen he ſaid, ſir, I'm a monument of the great goodneſs of God: There are but *a few names* in this place that ſet their faces heaven-ward; be encourag'd to go on. The Lord bleſs you and yo

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ily; you have been a kind neighbour. Then he , they 'that are planted in the houſe of the Lord, flouriſh in the courts of our God.' I am plant- n the houſe of God, here's an evidence of it, but young, and yet *the child is going to die an dred years old.* In winter laſt I thought I was g to be caſt as a withered ſtick over the dyke; now the dead ſtock that was cut, has budded n and grown a tall cedar in *Lebanon.*

fter a pauſe, he ſaid my body complains of pain, I complain of none. I was never more myſelf ny life, than in this ſickneſs: I was never more bted to grace. Ah! miſtook myſelf, O curſed ſelf. I would been ov'r eaſily away without all eaning † ſcouring, and yet I'm ſcouring a- lux. way to heaven: I thought to win away with this rubbiſh; but my God ſees meet urge me of all my droſs; he's keeping me, and have me as *gold purified ſeven times* ere I go :e; and I'll be bravely purg'd and get fair clean ients waſhen, and *made white in the blood of the* ; and the enemy that accus'd *Joſhua* the high t, dare not accuſe me for filthy garments; Yet into us, not unto us; O there's a beauty there! d you have a mark of a true chriſtian? here it ſtrike at the bearing down of ſelf in all its moſt le aſtings. I'm full of ſores, ſaid he, but all my s ſhall praiſe him.

ien he preſs'd the miniſters to diſcourſe to him ſaid, I deſire to hear the word read, the word hed. Many times when I thought on the worthies iv'd in the days of old, I ſaid, I was as one out of due time; but now I think I'm born in me, for I'll ſee Jeſus, O ſweet Jeſus that delivers he wrath to come! I'll ſee *Elijah* and *Moſes*, eat old teſtament prophets; I'll ſee the two nediators, the type and the antitype: The liſciples got a ſweet and glorious ſight of Chriſt in

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in his transfiguration; this was indeed an edifying and confirming ſight allowed to the diſciples for ſtrengthning their faith againſt the objections of the unbelieving *Jews*, and the ſhaking trials they were ſhortly to meet with. Was he deſpiſed as a mean and meer man, and his godhead diſown'd? Lo! here he appears in divine majeſty and glory. Did they ſay that he was againſt the law? Lo! here *Moſes*, by whom the law was giving, paying reſpect unto him. Did they ſay that he was not the promiſed Meſſias foretold by the prophets? Lo! here *Elijah*, the greateſt zealot among the old teſtament prophets, owning and honouring him. Was he reproached as a deceiver of the people? Lo! the voice from heaven ſaith, 'This is my beloved ſon in whom I am well pleaſed, hear ye him.' Yet this ſight was of ſhort continuance, and terrible while it laſted. But in heaven we ſhall have a more glorious and abiding ſight, we ſhall behold 'his glory, we ſhall be made like unto him, for we ſhall ſee him as he is: Lo! this is our God, and we have waited for him!' When his people are in trouble, the wicked ſay, where's your God; but wait the iſſue till their deliverance come, and then they can ſay, lo! This is our God. O ſaid he, I'm full of matter I know not where to begin or end: The ſpirit of the Lord has been mighty with me; O the book of God is an unco' thing! 'Tis written within and without! I never ſtudied it to the half of what I ſhould; but God has given me much of it together. Never was I more uneaſie in my life, and yet I was never more eaſy; All my bones are like to break, they ſtick through my ſkin, a hand is a burden to me, my mouth's a burden, *&c.* and yet all eaſy: 'Not unto us, not unto us,'——O there's a beauty there.

Then to his wife he ſaid, O my ſweet bird, are you there? I'm no more thine; I'm the Lord's. I re-

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remember on the day I took you by the hand, I thought on parting with you; but I wiſt not how to get my heart off you again, but now I got it done. Will not you give me to the Lord, my dear? Then ſeeing her very ſad, he ſaid, my dear, do not weep, you ſhould rather rejoice; rejoice with me, and let us exalt his name together; I'll be in the ſame family with you: You muſt even ſtay a while behind, and take care of God's bairns.

In the night-time he ſaid, ah St. *Andrews*, I'm afraid 'tis coming to that with it, that the power of religion will wear quite out among Profeſſors in St. *Andrews*, and that they'll not ſeek after the influences of the ſpirit in ordinances.

When wakned out of ſleep, he ſaid, I'm lying pleaſantly, and waiting patiently till he finiſh and perfect what concerns me. God is with me ſtill, and he will be with me: I'll be cold within a little, and I long for it, I long for my diſſolution. O who would not ly in this pickle till they be all waſhen away! one ſaid, he'll be ſore lying. He anſwered, I have no ſores, he has bound up all my wounds. 'The gods that the blinded nations fear are but lying vanities, but the God of *Iſrael*, the portion of *Iſrael*, is not like them.' I'm now in the hands of the king of terrors, and within a little I'll be out of them: I'm now hand in hand to grapple with the laſt enemy, and I find 'tis a conquerable enemy; I'm *more than a conqueror*. One ſaid, a ſtrange champion indeed. He anſwered, I! *Not I, but the grace of God in me; by the grace of God I am what I am. The God of peace* has *bruis'd Satan under* my *feet*. Ye ſee affliction is no mark of God's diſpleaſure: I oft wondred how the martyrs could clap their hands in the fire; I do not wonder at it now: I could clap my hands, tho' you would hold burning candles about them and think it no hardſhip, tho' the flames were going round about them: And yet I would cry, and

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not be able to bear it, if ye would but touch my toe, if the Lord withdrew.

Then he said to one, after a shock he had, find you any alteration in my pulse with this? *Anſ.* No, 'tis as vigorous as yesterday. Well, well, said he, I'll wait chearfully. One said you're well hir'd to it, as ye use to say yourself. He answered, I am so. I'll wait till I be all washen away; but my tongues my glory, to *render the calves of* my *lips*. God has given me my head and my tongue to praise his name I lost my spirits: God has given me my spirits again.

September 21st, about three in the morning, he said, and is it the sabbath then? This is a brave sabbath, the best that ever I had: My pleasant *George* on a sabbath night went into his rest? I bestowed him on my God: Blest be his name, he made me content: I would even have given him all my bairns that way, and I hope it shall be so; blest be his name.

After a little pause, he said, shall I forget *Zion*? nay let *my right hand forget her cunning, if I prefer not Jerusalem to my chiefest joy*. O to have God returning to this church, and his work going on in the world; if every drop of my blood, every bit of my body, every hair of my head were all men; they should go to the fire to have this going on.

And after that, to some he said, O sirs, I could not believe that I could have born, and born chearfully this rod so long; this is a miracle, pain without pain; and this is not a fancy of a man disordered in his brain, but of one lying in full composure. O blest be God that ever I was born. I have a father, a mother, and ten brethren, and sisters in heaven, and I shall be the eleventh. O blest be the day that ever I was born. O if I were where he is, and yet for all this, God's withdrawing from me would make me as weak as water. All this I enjoy, tho' it be

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miracle upon miracle, would not make me ſtand without new ſupply from God. The thing I rejoice in is, that is altogether full, and that in the mediator Chriſt Jeſus there's all the fulneſs of the Godhead, and it will never run out.

After a while's ſilence, ſome having heard him groaning, he ſaid, 'tis not for pain I'm groaning, but for the poor church of *Scotland*, and for the cup of indignation in the Lord's hand that's going about. I have been days, weeks and months in terror, thinking what would I do in the days of peſtilence; but now I ſee in him there's ſafety, and that an inviſible God can keep from a viſible ſtroke; but O 'tis a ſtrange thing to conſider how an unbelieving heart could not truſt him; but now I'm keep' in perfect peace. The name of the Lord's a ſtrong tower;' here's a ſtrong tower: And he that dwells under the ſhadow of the moſt high ſhall abide, and not be afraid. O the book of God, ſirs, is a rich treaſure, a ſweet book; make all much uſe of your bibles.

Then to his wife, he ſaid, O wait upon him, for he's a good God to his own, and he never takes any thing from them, but he gives them as good, and better back again; ye'll get himſelf. My dear, we have had many a ſweet day together; we muſt part for a while, but we'll meet again, and ſhall have one work in the praiſes of God, in the praiſes of the lamb. O how wonderful is it! and let my ſoul wonder, O to get a diſcovery of him, eye to eye; 'tis ſo much in-liv'ning. *'Tis life eternal to know* the living God *and Jeſus Chriſt.* I will not ſay with *Job when 'tis morning, when will it be evening?* no, I dare not ſay it: It will be but a little while, I'll get reſt.

Then to ſome preſent, he ſaid, do ye think that he'll come and receive the *priſoner of hope* the day? Whether he do or no, holy and righteous is he, but I confeſs, I long for it. This is vaſtly more that I am bearing than many deaths, and yet the Lord

bears

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bears up ſweetly with his power. Were it not the power of grace, nature would diſtract, under what I have upon me even now, but the Lord upholds me. I do not weary; but the hireling longs for his wages. He ſeems in his adorable wiſdom to try me further, and holy and reverend is his name; he is not wanting to me. One ſaid, well that's enough, if he's now giving you a heavy burden to bear, he gives you ſuch remarkable ſupply. He ſaid, I deſire only grace to be *faithful to the death* unto the Lord Jeſus, unto my God, until I come to the land of praiſes, even to *Jeruſalem's* gates to pay thanks to the name of the God of *Jacob.* One ſaid, you have his promiſe for through-bearing and he cannot fail in performing it. I hear the defluxion has been uneaſie to you that night. He anſwered, yea, yea; but O keep me from impatience, or charging my God fooliſhly. One ſaid, 'tis weak faith that cannot believe, when it has ſuch a ſupport of ſenſible comfort, as you have. He anſwered, the hundreth part of this trouble would have put me into a diſtraction, if the Lord had not ſuſtained me. This is his day, 'tis his holy reſt. I long for the reſt; I long for this diſireable reſt. One ſaid, well, you have reached a will ſubmiſſive to his. He anſwered, it takes a great deal of hammering to poliſh us, and make us meet for the inheritance of the ſaints in light.

To his ſon, he ſaid, my dear *David,* I'm lying here man, finding how good God is; and I would fain have my *David,* I would fain have you God's, and acquaint with his way, that when I'm dead, I may live in you, and you may tell to the generation not born, how good God is. O man, if I had you a ſeeker of God, I would think myſelf happy in it. Then a miniſter aſk'd, if he ſhould pray. He anſwered, yea, yea, pray for me.

After prayer, he ſaid, this night my ſkin has burnt, my heart has panted, my body has been bruis'd on

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the bed with weakneſs, and there is a ſore upon me that's racking my ſpirit, and my heart has been ſometimes like to fail; and yet I cannot ſay, but the Lord after all this trouble holds me in health in the midſt of all. If the Lord ſhould give ſuch ſupport, and continue me years in this caſe, I have no reaſon to complain. One ſaid, no hypocrite is able to counterfeit that language in ſuch a caſe as you are in. He anſwered, 'tis a great wonder to me, as to any about me. Brother. I know not whether I may not deſire you to beg of the Lord, with reſpect to this poor body, even to pity and to ſhort'n, if it be his will, my trial; the hireling longs for his wages; but I have reaſon to do it with ſubmiſſion.

Thereafter, he ſaid, my body has got ſuch a hurt, that I believe I will ſcarce recover it; and that's the thing that keeps all my body in a fire. The panting for want of breath is over; but O 'tis the mercy of God that keeps me compos'd. This trouble of my bowels draws my ſtomach, and altogether as if it were with cords: And yet I muſt ſay, 'what am I, and what's my father's houſe, that God has brought me hitherto!' one ſaid, you've reſign'd yourſelf to his will and pleaſure; and he'll ſtrengthen you with patience; he gives ſtrength for the burden. He anſwered, he has done it hitherto, I have a heart warm to God, and I have a carnal heart too. One ſaid, corruption will remain while in the body. He anſwered, but I long to be away, to get a deliverance. One ſaid in due time that'll come. Then he ſaid I'm lying here, and the Lord helps me to wait for that conſolation that's in Chriſt, that will fill me with admiration to eternity: But I have already the pleaſant peaceable fruits of righteouſneſs, and ſweet compoſure. I had what was worſe than a thouſand deaths, and he has held me by the hand.

To the miniſter he ſaid, the Lord has been ſtill with me. I'm carnal but I long for a deliverance from

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from the remainders of a body of sin. I long for a deliverance from this trouble; if God lengthen it out, if he give moe troubles, then why not, righteous is his name. I know not what alteration may be. I long indeed for a share of that everlasting rest; and I confess I'm like a bird on the wing, and I would fain be at *Immanuel*'s land, where the tree of life is. Well, all this is encouragement to you to acquaint yourself with God; you see religion is advantageous *great's the gain of godliness*. All these soft clothes are like sacking about me; and yet I have perfect ease of spirit. My breast is drawing together, as sore as it were with cords; and still the Lord keeps composure. What's this! I could have scarce believ'd, tho' I had been told it, that I could have been kept in the right exercise of my judgment under this racking pain. The drawing of the breast seems to me to be, as if I were all hung together, all pull'd together: So that I would make that improvement, whatever come of it, I'm sure I'm a demonstration that there is a reality in religion; and I rejoice in this, that God has honoured a sinful worm, so as to be a demonstration of his grace. I'm preaching the gospel, I have a dispensation committed to me, shame belongs to me; I'm a sinner, the praise of all belongs to him; *worthy is the lamb, to receive glory*. I hope I shall shortly be at that glory I've been long expecting: tho' I come not near Mr. *Shield*'s glory nor Mr. *Anderson*'s, &c. only, O if I were in, I'll be well enough I'll be well enough when I win in. Dear friends about me, take the commendation of my hand; while I live I must preach the gospel: He has given me a while yet here, that should still to commend him. The word speaks, providence speaks in me; and if there be a despising of the gospel under this new discovery, take heed, it will still make it the worse with you. Glory to him that ever he revealed himself in me; he's free in his love. I was *wallowing* in my *blood*:

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blood; but he paſt by and caſt his skirt over me; like the kindly mother to the bairn, at firſt it behoved to be cleanſed and ſwaddled, and again cleanſed after that 'tis puddled ſo I'll be to cleanſe to to the end.

To two miniſters that tarried with him, when the reſt went to the church, he ſaid, I would deſire a word read, and prayer, and if my head would endure, I would fain hear ſinging. I do not now find any change but there, may be; and I'm the leſs concerned, becauſe the Lord in ſome meaſure has taken away that inclination to limit him as to the hour; though ye may be ſure the hireling longs for his wages. He cauſed read Pſalm. lxxxiv. and ſing the latter part of it, and pray: And after prayer, he having joined in ſinging, ſaid, I had always a miſtuned voice, a bad ear, but which is worſt of all, a miſtuned heart; but ſhortly when I join the temple ſervice above, there ſhall not be, world without end, one ſtring of the affections out of tune. And after that, he cauſed one of the miniſters read to him, what doctor *Owen* had ſaid of this temple ſervice above, in his book on the perſon of Chriſt, often this day did he bleſs God he had been helped to give ſuch a teſtimony to God's ways.

To ſome that came from church, he ſaid, you have been in the aſſembly of God's people, the deſirable aſſembly wherein communion and fellowſhip with the father and ſon may be attained; and all theſe enjoyments are among the moſt valuable to be had here, and they are the way to our reſt, which remains for the people of God: But O! to be joined with the company above. How amiable are thy tabernacles, even here! but more ſo above, where there's the eagle's eye, that can ſee a glorious light, even the light of the Lord. Now, our faith, even as its higheſt elevation here, when it looks to theſe things, they are ſo great, that we paſs from our compearance, we're not able to behold them. Now, I hope

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hope in God, and bleſt be his name. Tho' I was once well near the ſaying, my *hope my ſtrength, is periſhed from the Lord*: yet the Lord rebuked that. My unbelief was very impudent in urging ſuggeſtions. A ſhadow of a difficulty will fright, and lay me on my back. I'm nothing, leſs than nothing, a vile ſinner; but mercy does all, I bleſs his name; and he himſelf has ſaid it, and done it; and now I'm lying his debtor not able to pay a mite of it.

Then to the miniſters he ſaid, now I would fain hear, ſirs, hear of the goſpel, hear of Chriſt. On which the miniſters preſent diſcourſed a while on the promiſes of God, the faith and experiences of the ſaints in former times. The Lord, ſaid he, has indeed dealt wonderfully with me; he has taken me out of *the miry clay and ſet my feet on a rock*; he has come in the watches of the night, and calmed the waves of the raging ſea. I expected no ſmile when I took this trouble; and many a time I've been this winter at ſaying, I'm like to be a branch that's withered, and caſt over the hedge; I brought all this ſtrait on myſelf; and I thought, if I could win away creeping with terrors, to be plunged into eternity with a *peradventure*, it was fair. *praiſe is comely*: I am one of the chief of ſinners very kindly dealt with; *whence is this to me!*

At night, he ſaid, there will be a turn. One ſaid, yea, no doubt of that; your defluxion is already dried up. He ſaid, I take ſhivers, that I am hopeful 'tis my deliverance coming, under the conduct of the great captain of ſalvation, I'll ſhake hands with the king of terrors; tho' one fit of ſickneſs would but take away my tongue, another my ear, another my throat, I'll be content. One ſaid, that's a mercy. He ſaid, yea, yea, the troubled ſea, a mind fretting, riſing up in rebellion againſt God, is uneaſy. I bleſs him I got that mercy in the violence of my trouble; he kept me from daring to entertain a harſh thought of him

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he held me by the hand: and I see now what corruption is, even while under the most of God and his goodness: I have been kept under a continual fear of my ill heart. These are the two worst enemies I have, self with its fair shews, secret insinuations and unbelief, struggling hard against me. 'Tis a mercy he gives me now and then, when I am able to speak, leave to follow the old trade, to preach and commend Christ; I think he has given me good cause. Sometimes I find it safer for my body and head, to hear others speaking.

After he had lien quiet a little, to his wife he said, O! my dear, I was just praying for you and your bairns, and commending you to your God, and my God, to our fathers God. Being much troubled with the cough, he said, there are no coughs in heaven.

In the night-time he caused read the songs of degrees, and said, they were so called by some, because they were sung on the steps of the stair, that led up to the temple: And, said he, what meeter to be read to a poor sinner, that aims at climbing up the hill of God, where the temple of God is. Under the old testament, it was only the high priest that was to enter within the most holy place, and that once a year, and not without blood; but now there's a way opened into the holiest of all, for every believer.

One said, I thought, sir, you was expressing your fears annent the times. He answered, yes indeed; I'm no prophet, I'm not positive on the head, but I greatly fear a heavy stroke coming on this land. I fear the plague of God is coming on *Scotland*. One said the pestilence, Sir, do you mean? He said, yes indeed, and a bloody sword also. Nay, 'tis what I fear'd these several years, and I bide by it, I'm of the same mind still; and I do not see what way 'tis evitable without a miracle; and a miracle I do not

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expect: But seek to be established in the truth. These are like to be shaking times.

September 22, At half two, he asked what hours it was? and said, early in the morning my friends should be acquainted, because I do expect this cough will hasten the deliverance; the Lord can do it speedily, but in the mean time he'll give me rest. Rest with himself. What needs a poor creature, that hath a prospect of such a rest, weary of outward trouble? I'm lying very composedly, glory to his name: I hope I'm going to the land where there's a calm. One said, you have no reason to doubt of that. He said, no no.

Then he renewed his discourse on the case of the church, and said, *Zion* has been much upon my heart; I have had much tossing about the poor kirk of *Scotland*; O what will come of it, and the town of St. *Andrews!* Then he expressed his fears of a stroke coming on all the churches, that God was about to give them a terrible shake. One said, if so, I would fain hope it may be *Antichrist*'s last stroke. He answered, perhaps it may be so. He spoke of Mr. *Hooker*'s denunciation of wrath against *England*, which is mentioned in the history of *New-England*. And said he, we are going to unite with the sins of *France*, what ground of fear may this be? I fear persecution by the popish party. One said, however 'tis the more hopeful that the reformed churches are like to be joined with us in the trial. He answered, but I am very apprehensive God is about to winnow the reformed churches indeed. Well, well, said he, I'll get out of the dark cloud: within a little, I'll be in *Abraham*'s bosom, yea, in the bosom of him that *carries the lambs in his bosom*; and I'm sure of *goodness and mercy* in great store, even all that's laid up for his people, to *follow me*. O he's good to a poor worm *the chief of sinners! O! let us exalt his name together*; 'tis the constant employ of all above, *they cease*

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not day nor night, they see and sing, they have a clear vision. O if I saw his lovely face, that's *fairer than the sons of men*, yea, that's beyond the sun at noon-day! O to be where there's no sin. How sweet has even this bed been, tho' sin remains, and my trouble's great! yet I've been compos'd in the midst of my trouble. He can give heaven in the worst of cases. What shall I say? How shall I conceal his goodness?

Thinking on the students of divinity, who were then separate in time of vacance, he dictated a letter, to be communicated to them at their next meeting; the copy whereof follows.

Dearly beloved in our Lord, my joy and hope and the hope shall I say of the church of Scotland.

"YOU are devoted to the study of the gospel, "for preserving a seed to serve the Lord in the "church of *Scotland*, in order to the continuance of "the gospel, with the rising generation. A pros- "pect this is of the highest concern, the most "honourable piece of service you can ever be "employed in. This study weakly as I could, I did "endeavour to assist you in, *according to the measure "of the gift of Christ*; in public, in private, to the "utmost that a fading body would allow, and be- "yond; yet with much pleasure and satisfaction, in "hopes that the Lord one day might make my weak "labours, and your vigorous studies, through his "blessing useful in the church of God, a blessing to "posterity, and a high honour to yourself. Want of "health allowed me not what was in my heart to "have done for your assistance and encouragement: "And now I have no more left me, but to give a "sincere testimony of my intire affection for you, "and that I have really the yearnings of a parents "bowels towards you, by signifying in this short

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"line

" line when upon a death-bed and near the confines
" of eternity, that you may vigorously ply that study
" and rest not short of saving acquaintance with the
" power of divine truth, and experimental knowlege
" of the mystery of God and of Christ, diligently
" using all means that the *word of God may dwell in*
" *you richely*, and that you may have *treasures* fur-
" nished richly with *things new and old*, and that ye
" may prove one day *able ministers of the new testa-*
" *ment*: But rest not for the Lord's sake, and for
" your own soul's sake, in the bare fruits of your
" own study; but seek to be *taught of God*, that you
" may at once *grow in grace and in the knowlege of*
" *God*: Beware of curiositys and novelties in religi-
" on; Adhere, as you will be answerable, unto the
" doctrine of the church of *Scotland*, sincerely taught
" by your worthy and judicious master, whom ye are
" happy in, if you know your own mercy, and have
" grace given you to improve it. This is a time of a-
" bounding errors; beware of drinking them in, be
" ware of an assuming boldness in the matters of God.
" *The fear of the Lord is the beginning of wisdom. What*
" *man fears God, God will teach him the secret of his*
" *covenant*. I have not time nor strength, being by the
" Lord's hand cut short, to write my mind distinctly to
" you: but since I am now very near eternity, loaded
" with the riches of God's goodness, I could not but by
" this line signify my sincere desire, that you may be
" nourished up in the words of truth, and that you
" may use wholsome food, and be kept from poison.
" I recommend to you among humane writtings, for
" a true view of the mystery of the gospel, especial-
" ly those of the great doctor *Owen*: But the word
" of God in dependance upon the spirit of God,
" must be your study and meditation day and night.
" Words cannot express what I have found of God
" since I came to this bed of languishing, what ad-
" vantage I have found of having minted at follow

" i-

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" ing that God, that truth, that gospel which I re-
" commend to you; and therefor, am bold to re-
" commend to you this as the most noble, honour-
" able, advantageous work you can be employed in;
" and I am this day sure from experience, that it is bet-
" ter to serve the Lord in the *gospel of his son*, than to
" serve the greatest princes on earth, in the highest
" station. If God help you in this service to be faith-
" ful, the reward is too great to be expressed. My
" thoughts, my words are swallowed up, and my af-
" fection towards you is such that my body would
" quite sink to speak what is on my heart of love to
" you, and desire to have you acquaint with my dear-
" est Lord, to whom I always was deeply obliged, but
" now am so much indebted, that I fear, to mention
" how good he has been to my soul. O chuse him cleave
" to him, serve him, study to know more and more of
" him, live in communion with him. Never rest till
" you reach eternal communion with him. This is
" all from your dying master. I have desired my
" brother in law to sign this in my name. A death-
" bed will excuse confusion. I wish nothing more
" than that, after you have done much service to
" the church here, I may have the happiness to hear
" you approven by the great shepherd of the sheep.

Tho. Halyburton.

To a minister he said, I think, brother, my case is a pretty fair demonstration of the immortality of the soul. One said, your case may be confounding to atheists. Then he said, glory, glory for support, continued support to the chief of sinners. O that I could sing forth his praise. Indeed I'm patient, yet *not I, but the grace of God in me. No I*, should ay be at hand. Curst self, curst self that robs God of his glory. Could I have believed (but I'm an unbelieving body) that I could have had this pleasure and patience in this con-

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condition! Once or twice Satan was at the brangling of my faith. I wak'd in a sort of a carnal frame, and I thought I had lost my jewel; but now, I hope, he'll stand by me to the end. If ever I was distinct in my judgment and memory in my life, it was since he laid his hand on me; glory to him; what shall I render to him? my bones are riving through my skin; and yet all my bones are praising him. *I said, I am cast out of thy sight, but I'll look again towards thy holy temple.* The enemies of the gospel in St. *Andrews*, shall have this among other things to answer for, that God has taken and sing'd me out for a monument of his mercy; but the design and upshot of it is, for the establishment and consolation of his own, and, I hope, for the engaging of some, may be, poor young things to God. Glory to the captain of salvation. *O death where is thy sting? O grave, where is thy victory?* There is no curse of a broken law here, I'll get the cool the day.

To a minister that said, how are you, sir, the day. He answer'd, I bless his name, I'm posting to eternity, to heaven.

To a gentlewoman he said, well, desireable neighbour, I'm dying in a way that may confirm that *God is good.* Well, well, I'm near heaven. Then he fainted, and said, this is another messenger, come for me.

When he was to take a little refreshment, in seeking a blessing he used these following expressions, *glory to God in the highest*, that there is *good will to men, and peace on earth*; glory that life and *immortality is brought to light.* Help to put a crown on the mediators head, grace's head: It will be our glory to eternity, to run deeper and deeper in debt. Glory to God, that a vile worm, *the chief of sinners*, is sing'd out to be a monument of his grace, and a trumpeter of his praise. 'Who's a God like unto thee,' &c.

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After he had taken the refreſhment, he ſaid, truſt him to all eternity, credit his word. I liſtn'd to unbelief ſince I came to this bed, and it had almoſt kill'd me; but God rebuked it. I ſought the victory by prayer; and God has given it; he's the hearer of prayer. I have not much more to do with death.

To one he ſaid, another meſſenger comes for me, a cough. O man, I'm kindly dealt with! The Lord has done wonderful things. Only grace to be ſober to the end; for our ſtrength lies in him. Not we, O man, this is an up making for the reſidue of my days: Well, 38 years come *December* 25th, is my age. *Hezekiah* ſaid, I'm cut of from the *reſidue of my years*; but I'll not ſay ſo. God's giving me this to make up the reſidue of my years. The Lord is e'en waſhing away my body, to let ſee, that my ſpirit can live without. I will not weary through his grace now. Brother, mind me, that the Lord may help me to honour, him to the end. Ay, I'll be waſhen, and get white robes the crown on my head, and palms in my hands.

I'm calling you to ſee a miracle, God is melting me down into corruption and duſt, and yet he is keeping me in a calm. O! who is like unto our God? *Not unto us, not unto us, but to thy name, O Lord, be the praiſe. Our light afflictions* that endure *but for a moment, work out for us a far more exceeding and eternal weight of glory.* I'll get the martyrs crown, with the miniſter of Chriſt's crown; and O but the martyrs crown's a glorious crown, I'm now a witneſs for Chriſt, for the reality of religion; and I'm ſuffering. *'Tis given unto me, not only to believe, but to ſuffer for his name.* I ſought an increaſe of faith from our Lord Jeſus, and our Lord has heard me; and now 'tis but a little, and I'll get the crown. And tho' there be a little noiſomneſs about me, yet I'm willing that you be ſpectators of it; for it was not for my ſake

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ſake that I meet with this, but for your eſtabliſhment. Is there not a beauty in this providence?

After a wreſtling with defluxion in his throat, he ſaid the Lord has ſent another meſſenger for me, to haſten me home. The other day I would have been away without this glorous evidence of the grace of God; but this is more for my advantage, that I am thus tried and comforted. I'm haſtning, and I'll not complain of the ſlow paces of time. *Why are his chariot wheels ſo long a coming?* But I'll not ſay ſo any more; 'Yet a little while, and he that ſhall come, will come, and will not tarry. Come here all ye that fear the Lord, and I'll tell you what he hath done for my ſoul.' Then he cauſed a miniſter pray, and ſaid, pray that he may enable me for the laſt ſtroke, ſo as I may be 'a conqueror, and more than conqueror.'

To his ſon he ſaid, *David*, come man, O ſeek thy fathers God. I'm like the ſlave born in God's houſe, and I, my wife and bairns are the Lord's therefor let your ear be bored, to his poſt-door, and be his ſervant for ever: And if ye ſerve him, my God will bleſs you, he'll bleſs you for ever. Come my dear, your grandfather and grandmother are in heaven. Is it not hard, man to die well, for them that do not know God in Chriſt? If you knew the ſore ſkin that I have, you would cry and * greet; I'm not greeting, nor crying. How glad would I be, if I knew my little ſtock, *David* would be a witneſs for God, a ſufferer for the name of Chriſt, *ſtriving and reſiſting even unto blood?* I rather have you ſuch, than an emperor of the univerſe, and would rejoice more in it. Were I called to it, I would ſpend my blood, and go through fire and water for it.

* i. e. weep.

Then he ſaid, if I would ſay, that I would ſpeak no more in the name of the Lord, it would be like a fire within my breaſt. I was early muſing with myſelf,

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ſelf, how I would ſtand the ſhock, and be a martyr againſt popery; I lay one night muſing about it, and ſlept none, *&c.*

(This is to be found in the memoirs of his life.)

When ſome look'd to him as if they had been amaz'd, he ſaid, why look ye ſtedfaſtly on me, as if by my might, or power, I were ſo? *Not I, but the grace of God in me*; 'tis the ſpirit of God that ſupports me. I'm here on a death-bed, going to heaven. 'Tis but a little time, and corruption will be rais'd in incorruption.

To his daughter he ſaid, *Margaret*, I charge you to ſeek early the God of your father; he's a wonder-working God.

To his wife he ſaid, be not diſcouraged, my dear, at the unavoidable conſequences of nature which I was under, 'tis an evidence that there's but a very little; and death will be ſwallowed up in victory; the body will be ſhaken into pieces. I'm waſhing away, bleſſed be God; and yet my head is as compoſed as it was before my ſickneſs.

To another of his daughters, he ſaid, *Janet*, O ſeek God; he's good, he'll be a better father than I am; you are born in his houſe. I have not a child, I have given you all to him; I leave you to the abundant grace of God. I'm much concern'd for the young generation; I fear they ſhall all caſt at religion together.

To a gentlewoman in the pariſh of *Ceres*, he ſaid, behold your dying miniſter; I'm haſtning to eternity, and haſtning to heaven as faſt as I can: I'm dying in the faith of theſe truths, I preached among you; you may remember I preached on that text, *When I heard, my belly trembled: My lips quivered at the voice: Rotteneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble*: Hab. iii. 16. Then you may remember, I told you, that *there was a reſt* to the Lord's people even in trouble;

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and

and now I feal this reſt: O! I'm we'll hir'd to all this; I have perfect compoſure of ſpirit, perfect peace without any roving, or any thing that's the effect of diſorder: O what wonderful power is that! Tell my pariſhioners, that my God is bleſſing me, that the ſingle mints I made at ſerving him in preaching the goſpel of his ſon, the Lord has already rewarded it to a miracle: Now I find the *goſpel the power of God to ſalvation*, all ſorts of ſalvation. All in our religion is experimental, it will bide the proof. Well Mrs. God bleſs you, and bleſs your bairns, and make them a bleſſing to you; ſeek God, make earneſt of religion. *O what ſhall I render to the Lord!* bleſt be God that he gives ſo honourable an occaſion to commend him.

To one of his children he ſaid, if you forſake the God of your father, that has been ſo kind to me, this will be a witneſs againſt you: here I am a witneſs, that *our rock is not as their rock*.

Then to ſome preſent he ſaid, my moiſture is much exhauſted this night; but *the dew lies all night on my branches, the dew that waits not for man, nor tarries for the ſons of men*. O what cannot grace do! how have I formerly fretted and repin'd at the hundredth part of the trouble I have on my body now. Here you ſee a man dying a monument of the glorious power of admirable aſtoniſhing grace: And *generations to come ſhall call* me *bleſſed*. Follow my advice, ſtudy the power of religion, 'tis the power of religion and not a name that will give the comfort I find. Now, ſirs, here is ſomething to be improven for a while, it will take telling; there is telling in this providence, it will coſt me telling to eternity. If there be ſuch a glory in his conduct about me now, O what will be in that, to ſee the Lamb in the midſt of the throne, to ſee the Lamb that was ſlain in the midſt of the throne, the Lamb that has the ſeven horns, and the ſeven eyes? I have peace in the midſt of pain; and

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and O how much of that I have had for a time past! My peace has been like a river, not a discompos'd thought. There has been some little suggestions since I got the great assault of my enemies in one league together; I got one assault, and I was like to fall; But since the Lord rebuked them, there's not a discompos'd thought, but all calm.

To the ministers he said, brethren, bless God on my behalf, and pray I may be helped. I've been grappling with the king of terrors, and I find he is conquerable; I found the rattling of his † drum in my throat, and I was not affrighted: I'm melting away bravely.

† Meaning the choaking defluxion in his throat

To two of the students he said, well lads you see your dying master confined within these four stoops, and *by the grace of God*, is what he is, he is dying as one unto whom the Lord is shewing himself marvellously good: This is no roving of a sick man; I bless God I never had my judgment more distinct all my days, an evidence of the reality of religion. When the defluxion came up, he called for a little twist, and said, I think all the substance of my body shall evacuate this way, but with a smiling countenance said, 'tis welcome: Now, my body is wasting like a piece of brae by a mighty current; and yet the power of God keep me up.

To a gentlewoman he said, you are come to see your old dying friend, a wonder indeed, but a wonder of mercy: I've preached from the pulpit, but now I'm preaching from a death-bed; and I would be content, if sensible presence were continued, to speak till flesh and bones were washen and wasted to nothing. Labour to get a clear view of him, The God of glory appear'd to me; and the first sight I got of him, was such, as it wan my heart to him, so as it was never loos'd; though I have had many wandrings, yet I can say, I was never myself, till I wan back

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back to the center again. Follow me, take my word for it, he is a good master, ye'll never rue the service; and I'm well hired to it. He took a little rattle in his throat, and said, This may be irksome to you; but every messenger of death is pleasant to me, and I am only detained here, that I may trumpet forth his praise a little longer.

About noon he said, I was just thinking on the pleasant spot of earth that I'll get to ly in, beside Mr. *Rutherford*, Mr. *Forrester*, principal *Anderson*, &c. and I'll come in as the little one among them, and I'll get my pleasant *George* in my hand; and O we'll be a a knot of ‡ bony dust. ‡ i. e. comely. Then he said, it will not be all my sore bones that will make me weary yet (as long as God gives me a tongue to speak, and judgment to conceive to preach his gospel.)

He broke out in frequent admiration with the greatest warmness at what he felt: Strange, said he, this body is washing away to corruption, and yet my intellectuals are so lively, that I cannot say there is the least alteration, the least decay of judgment or memory; such vigorous actings of my spirit toward God, and things that are *not seen!* but said he, *Not I, not I, but the grace of God in me. Not unto us, not unto us*; which still I must have on my heart, since curs'd self, is apt to steal glory from God; here I must watch, lest the enemy give me a wound.

Then to some ministers when they came in, he said, what a demonstration has God given you and me of the immortality of the soul by the vigour of my intellectuals, and the lively actings of my spirit after God, and the things of God, now when my body is so low, and also pain'd.

At night he fell very weak, and after a sore conflict, prayer being ended, he said, *Ebenezer*. One said, the Lord has helped hitherto, and he will help.

Sometime thereafter he said, good is the will of the

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the Lord, and every one of these throws is good, and I must not want one of them; I must not flie from my post, but stand as a sentinel, for this is my particular work: This would be hard work without Christ, but 'tis easie, having him the captain of salvation.

He complain'd of his head, but said, in a battle there must be blood and dust; 'every battle of the warrior is with confus'd noise, and garments roll'd in blood.' 'Tis meet I should be so hard put to it, that I may know to whom I owe my strength. O that I were at the throne above, that my glimmering sight were taken away, that this unsteady faith might terminate in perfect vision.

Then looking to a minister, he said, this is *Gymnasium*. And some who stood by asking what that word meant, he said, it was a school for exercise, a place where they wrestled and fought naked; and I'm in agony and wrestling with the king of terrors. But (said the minister) you'll obtain the victory through the captain of salvation, who, you know is able to keep what you have commited to him.

When he revived after a severe shock, he said, I am defeat; and added, 'I am shipwrack'd into health again.' One said, but you have still a pleasant view of an end of all your pain and trouble in that land 'where the inhabitant shall not say he's sick.' At which he gave pleasant looks and smiles, and turn'd up his eyes and hands while he was not able to speak.

One said, 'Blest are they that die in the Lord;' there's much that goes before, along with, and after it. 'We groan in this tabernacle, being burdened,' not simply that we would be diffolv'd, but 'clothed upon with our house which is from heaven. Then he said, when I fall so low that I am not able to speak, I'll

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